THE

VEDANTA-SUTRAS

WITH THE COMMENTARY

BY

SRI MADHWACHARYA.

A COMPLETE TRANSLATION

BY

S. SUBBA RAU, M.A.

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TO

His Excellency the Honourable

Sir JAMES THOMSON, M. A., K. C. S I.,

Governor of Fort Saint George,

THIS LITTLE VOLUME IS,

AS A TOKEN OF HIGHEST ESTEEM,

MOST RESPECTFULLY DEDICATED

BY

S. SUBBA RAU, M. A.,

A DEVOTED DISCIPLE OF

P. RAGHAVENDRACHARYA.

PREFACE.

IN offering to the learned world this little volume of translation of a great work, great by intent, not by extent, I feel constrained to acknowledge my presumptuousness. The only circumstance that has forced me to undertake the task is the request and advice of a friend whom I cannot otherwise satisfy. The brevity of the original defies all attempts at giving a classical rendering and doing justice to the deeply significant syllables in the Acharya's Bhashya. If the translation should, so far as it goes, be found to convey faithfully the ideas of the commentator, I should feel gratified as having discharged my humble duty.

The work was undertaken and carried through the Press under several disadvantages, and it is hoped that the enlightened readers will kindly overlook the imperfections and accept the humble tribute of a devout heart.

I am very much indebted to Rao Bahadur M. Rangacharya, M.A., who kindly encouraged the publication, and also read a few pages of proof and gave me very useful instructions. Next I have to express my sincere thanksgiving to Mr. Navaratnam Rama Rao, B.A., B.L., who was kind enough to read through the greater portion of the manuscripts for the press and made valuable suggestions ; to Mr. K. Kuppuswami Sastri, B.A., who with indefatigable zeal wrote to dictation the whole of the translation ; and to other friends that often assisted me in reading the proofs. Lastly I owe a tribute of gratitude to Mr. M. Rama Rao, District Forest Officer, North Salem, for the warm interest he has shown in my undertaking and the encouragement he has given me.

SALEM,
August 12, 1904.

S. S.

CONTENTS.

LIST OF ABBREVIATIONS.

Aitareya Aranyaka	...	A. A.
Aitareya Upanishad	...	A. A.
Atharvana Upanishad	...	Ath. U.
Brihadaranyaka Upanishad	...	Bri. U. or Bri. or Br. U.
The Bhagavad-Gita do	...	Gita or B. G.
Chandogya do	...	Ch.
Isavasya do	...	Isa.
Kaushitaki do	...	Kau.
Kathaka do	...	Kath. or Kath. U.
Maha Narayana do	...	Mn.
Mandukya do	...	Man.
Rigveda Samhita	...	Rv.
Satapatha Brahmana	...	S. Br.
Shat-prasna	...	Pr.pr.
Svetasvatara Upanishad	...	Sv. or. Sv. U.
Taittiriya Aranyaka	...	T. A.
Taittiriya Brahmana	...	T. B.
Taittiriya Samhita	...	T. S.
Taittiriya Upanishad	...	Tait. or T. U.
Talavakara do	...	Tal.

INTRODUCTION.

SRIMAN MADHWACHARYA is one of the famous commentators on the Brahma-Sutras or Vedanta-Sutras. He represents the Dwaita or dualistic system of thought in its most comprehensive phase, founded on the orthodox literature of India. This system is reviewed in the SARVADARSANA SANGRAHA as *Pürnapragna-Darsana.* The Acharya is also known as Anandateertha and Pûrnapragna, and among his followers many other expressions synonymous with these are frequently used to denote him.

In the recent awakening of the world to a careful research into the philosophical systems of India, both native and foreign scholars have done a great deal to place before the English-knowing readers the different schools of teaching that are to this day flourishing in the country. Circumstances have, however, been favourable to draw their attention only to a few particular systems, while there is yet a large number worthy of careful investigation. Of these latter an important one is that taught by Sriman Madhwacharya.

Among the native scholars he is acknowledged as great a teacher of the Vedanta philosophy as any that rose on the land of Bharata, provided that the Vedanta Doctrine does not mean the Doctrine of Absolute Identity. The community of Sri Madhwa's followers is comparatively small; but the system taught by him deserves to be studied and appreciated in a scientific spirit; for it at once admits the absolute authority of the Vedas and all other orthodox testimony on the one hand, and, on the

other, seeks to base belief on a consistent construction of the texts according with the sound principles of Logic.

The most important work expected of a Vedantic teacher is a commentary on the Sutras of Sri Badarayana. Next he has to give us his own commentaries on the famous Upanishads. The present volume is a popular rendering in English of Sri Madhwa's Bhashya or commentary on the Sutras.

Generally an elaborate introduction comparing the other systems may be expected to be found at the beginning of such a publication as this. But for various reasons it is desirable that the work of comparison is undertaken by the readers themselves who will generally happen to be men of culture. The object of this translation is simply to draw the attention of the thoughtful world to the original itself and to some small extent to facilitate its study. There is a particular reason too for not giving an elaborate view of the several systems side by side. The Bhashya is limited in extent and written in the plainest style, so that every one can afford to patiently study the work as a whole and get at the meaning of the author. When this is done, the comparison which each learned reader is able to institute will please him most.

However, the concise nature of the Bhashya may at times try the inquiring mind; and this necessitates the presenting of a clear view of the fundamental positions of the system itself, that the reader may with pleasure stop to devote some thought to the deep intent of the brief sentences which interpret the Sutras of Sri Badarayana. Any desire to have a scholarly understanding of the Sutras and the Bhashya cannot be satisfied unless and until the tastefully brilliant commentaries of Sri Jayatheertha Swami are studied and digested. In the following brief survey of the work the tenor of the commentaries also will be slightly indicated.

Before the summary is given, a few general remarks may be made as suggested by the very views adopted by the Acharya.

It cannot be doubted that the six well known systems of philosophy had grown up at least before the decline of Buddhism, if their existence earlier than Buddha's time could not be granted. Most schools that grew up after Buddha, apparently taking their stand on the authority of the Vedas, have sought to recognise a distinction, sometimes irreconcilable, between the teachings of the Upanishads and those of the earlier portions of the revealed literature. But Tradition and the spirit of the genuine Puranas and Itihasas are against such separation or distinction between the two portions of the Vedas, which cannot but savour of heterodoxy, as the Nyaya and some other systems have been remarked to do.

In the true Aryan point of view, the Vedic rites and observances alone can be called orthodoxy, however changed they may have become in process of time; then if it is necessary to inculcate the belief in the one Supreme Being, or to give a consistent view of the hierarchy of the gods, it is necessary to be taught in the manner most agreeable to the active religion of the ancient seers. Such is the real purpose, if it has any, of Sri Badarayana's work. It has to explain to the world on the basis of facts and reasoning furnished and warranted by the sacred literature, a system which should at once give full credit to the teachings of the oldest authorities and propound theories that can at least with an equal strength and probability be opposed to any other claiming to render a satisfactory explanation of the nature of Brahman or God. The philosophy so taught has become most agreeable to common sense and has been found to pay the highest regard to the real foundations of the human understanding. On this latter feature rests the intrinsic value of Sri Badarayana's system. Then it is

but natural that we expect Sri Madhwacharya to tell us only what Sri Badarayana's work means.

When the whole body of the Upanishads is in the view of the orthodox as strictly revealed literature as the Mantras or Brahmanas, the distinction which a modern scholar may for his own reasons draw between them as older or later production is of no great consequence to one that endeavours to know what Sri Badarayana intends to teach to be the sense of the Vedas. Nor does such a distinction compel us to admit that the Vedas do not form a consistent whole. There is nothing in the nature of things that prevents them from collectively fulfilling one main purpose, while they severally differ in their significance. So are the different parts of the Veda. If Mantras are hymns to the gods and Brahmanas explain them in relation to their application in sacrifices, the Upanishads explain both of them and show how everything described or enjoined in them tends to the knowledge of the Almghty Ruler of the Universe. This view alone, it should be noted, can give a real clue to the perpetuation of the primitive habits, customs and beliefs of the race which History has shewn to outlive the destructive influence of time and circumstances.

Admitting the Vedas in their different parts to be the production of different ages, there is still nothing against seeing a continuity of spirit and purpose running through all the three divisions of the Vedas. For when an earlier portion was with scrupulous care handed down along with its traditional interpretation, the later generation found it necessary to reduce that traditional interpretation also to the same form as the original was in for the benefit of subsequent generations, whose disadvantages might have been easily foreseen from the changing circumstances of their own experience. Similarly the genuine Puranas and Itihasas must have had their origin in the necessity of giving a popular expression to the traditional

teaching, the exposition being only in a simpler or a more familiar language of later times. It is also possible to trace some foreign ideas or topics that have found introduction into the ancient literature through the interference of mischievous hands. We should remember that when it is not possible to deny the continuity of traditions, it is not fair to hold that the different parts of the Vedas must be heterogenous in their nature and that an attempt to give a consistent view of the whole is merely the cleverness of the interpreter.

The purely orthodox view is that the Vedas are meant to describe not only the eternal principles of the universe, but also everything that forms part of the changing world. This they must do in order to show the permanent relation that subsists between the eternal and phenomenal existences. According to this view an enquiry into the Vedic Brahman concerns not the Upanishads alone, but concerns all the Samhitas, Brahmanas, all the extant and lost portions of the sacred lore. In order to emphasize this view taken by the author of the Brahma-Sutras, the Acharya has indicated the line of interpretation by commenting upon the first forty Sûktas of the Rik-Samhita, a considerable portion of the Aitareya Aranyaka, and the Srutis known as the Mahanamni employed in sacrifices. Only on recognising this comprehensive scope, the first and essential characteristic of a Sutra composition, *viz.*, of being universally applicable, is possible to realise fully in the Brahma-Sutras. While there is nothing to limit the scope of these, the other Sutras expressly deal with only a limited number of Sakhas towards some definite purpose.

Now one of the main features of Sri Madhwa's Bhashya is that it is a standing refutation of the aforesaid distinction made by some other teachers between the different parts of the Vedas. This point will be made clearer when we speak of the Bhashya itself.

Many have thought that the Vedanta-Sutras are a supplement to Gaimini's Mimamsa, and have brought into vogue the term Uttara-Mimamsa to denote the former. But the Acharya quotes numerous passages to show that the work of Gaimini is in no way connected with that of Sri Badarayana; whereas the Karma-Mimamsa may be looked upon as the elaborate treatment of a particular function of the Vedas recognised by the Brahma-Sutras. Tradition and the available authorities distinctly point to the fact that Gaimini as well as Badari, Audulomi, Kasakritsna, Karshnagini, Asmarathya, Paila, Vaisampayana, Sumantu, and Bharadwaja amongst others were all Badaryana Vyasa's pupils. The Bhashya clearly points out how the great Vyasa in mentioning the views of his pupils intends to draw the attention of the later thinkers to this fact. On the other hand, we are told that this *Brahma-Mimamsa* is to be considered as the continuation of the *Deva-Mimamsa* of which the beginning and the closing Sutras were composed by Sri Vedavyasa Himself, and the intermediate portion was under His instruction filled up by the sage Paila.

Even the results of modern researches cannot support the supposition that the general principles made use of in the Purva-Mimamsa are purely Gaimini's own. For modern Scholars think that the work of systematising the Vedic teaching must have been going on long before a Vyasa or a Gaimini could give the present shape to the various opinions held on the several topics. On this supposition their work may be compared to that of Panini, who did not invent the principles of Grammar. Next, the Puranas which are older than all the extant Bashyas, agree in placing Sri Badarayana at the head of these sages whose preceptor He was. They state that these Sutras furnished the model to other thinkers who had grown up under His care and received lessons from Him. The mistake that the Brahma-Sutras presuppose

the principles laid down in Gaimini's work had its origin in, and has been perpetuated by, the nature of education which most authors of the extant commentaries had received early in life. The course of their studies first gave them an insight into Gaimini's work and then their attention was drawn to the system of Badarayana. Naturally their very understanding was tinged with the notions of their youthful study and they fell to illustrating or realising the Vedantic positions with the help of the analogies drawn from the Mimamsa of their earlier acquaintance.

It might appear that the conciseness in this work as well as in Gaimini's is at the entire sacrifice of clearness. In the first place, clearness is relative to the student and the circumstances in which he is placed with regard to the work. Unlike the other Sutra works, the Brahma-Sutras have to deal with an extensive field of the old Literature and with the ever expanding world of THOUGHT. But the genuine merit of this composition is perceived without any great difficulty when we begin to test the power of the words in the Sutras with the references collected by the different Bhashyakaras.

The claim of these Sutras to be termed *the Sutras* is discussed at some length in the Bhashya and their typical character is frequently pointed out in the commentaries on the Bhashya. The obscurity or the enigmatical character of the Sutra often arises from the forced interpretation which a commentator is pleased to put upon it. Allowance should, however, be made for the obsolete senses of the terms, and the antiquated character of the language used in the Sutras, before the interpretation in the modernised speech is pronounced to be a forced one. The orthodox Aryan should be highly satisfied to find that Sri Madhwacharya has, if he has not taught a strange philosophy, at least nobly endeavoured to interpret the mind of Sri Badarayana and to show that Bada-

rayana's theory and discussions are rigidly consistent and that every Adhikarana, every Sutra is meant to examine and substantiate the theory, while nothing is said out of the way.

Tradition runs thus:—"A year after he became a *Sanyasin*, Sri Madhwa went to worship Sri Badarayana in His hermitage on the slopes of the Himalayas. The ancient sage was gracious enough to initiate Madhwa into the depths of philosophy and commanded him to expound to the world His own meaning of the Sutras and Vedas." Whatever view may be taken of this account, one thing surely it signifies, namely, that the Acharya's Bhashyas purpose to tell the world only of the views and system of Sri Veda Vyasa, necessarily in the light of the authoritative works of which He is the author.

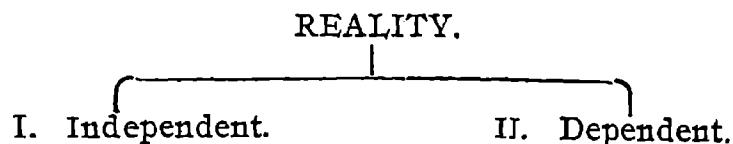
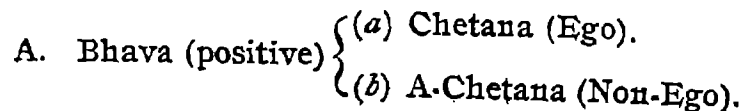
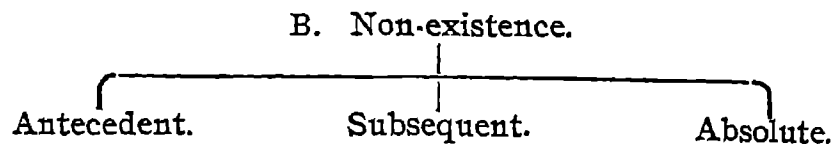
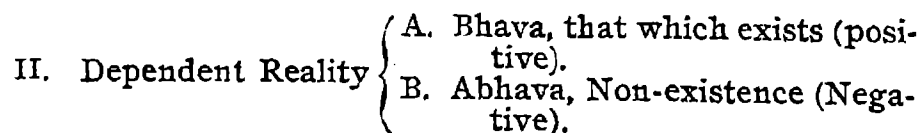
Now it may be remarked that the Brahma-Sutras do not, as generally supposed, interpret and systematise the teaching of the Gnanakanda alone; but they propound general rules and doctrines necessary for understanding how every sentence, word and syllable convey some excellent attribute of Brahman. Frequently authorities are quoted to show that this is the real purport of all the Vedantic disquisition. So to the followers of Sri Madhvacharya, the phrase Vedanta-Sutras means the Sutras which guide the enquiry about the true conclusion of all the Vedas, the term Vedanta meaning the conclusion of the Vedas, not meaning the Upanishads as commonly understood. In his Bhashya too, the Acharya is seen generally to take up texts for interpretation or reconciliation from the same well-known Upanishads as are drawn upon by other commentators. But on a closer study it becomes evident that the self-same texts are often taken up for giving a different interpretation and refuting that of others. They are only intended as typical, while an equally large num-

ber of works and Vedic portions other than the Upanishads is quoted in the brief space into which the Acharya has compressed his pregnant thoughts. From the numerous texts quoted from all the Mandalas of the Rik-Samhita, it would appear that only for the sake of making his work intelligible to the later generations he has refrained from drawing upon still older literature. As one endeavouring to expound the views of Sri Vedavyasa, he has felt it a necessity to freely quote from the genuine Puranas, Itihasas, and Tantras which admittedly interpret the Vedas, these having come down to us only in part. In most cases the Acharya interprets the Vedic texts in the Bhashya and supplements them in the words of the Puranas, etc., but rarely in his own words. By this means he has secured a double advantage; the accurate, simple and concise exposition of the Puranas has saved him a good deal of space and labour, while the Puranic passages furnish an additional authoritativeness to the Acharya's exposition from the subtle reasoning which they often present in support of the simple Vedic statements.

In the work now offered to the public the Acharya intends to give only the chief import of the Sutras in the style required by the definition of a Bhashya. Here and there he throws some passing hints at the inaccuracy of other interpretations, the significance of which (hints) is fully and very ably explained in the commentaries of Sri Jayateertha. But the justification of his own views the Bhashyakara has reserved for another work called the "Anuvyakhyana" which is also equal in extent to the Bhashya. The Anuvyakhyana has a great commentary known as the NYAYA-SUDHA whose merits are acknowledged in the world of Pandits and scholars. Another great work of a still later time devoted to the justification of the Acharya's Bhashya may be mentioned. This was written by Sri Vyasa Raja, the renowned scholar

2

and ascetic who has given his name to one of the important Mâdhwa mutts in Southern India. The work is commonly known as "CHANDRIKA" and purports to be a gloss on Sri Jayateertha's commentary on the Sutra-Bhashya. These two great works are just mentioned here that the learned world may turn their attention to them; for, without a proper study of the original as expounded in these masterpieces, it is not possible to get our mind disabused of certain wrong notions regarding the merit of the Acharya's works and teaching.

In two small works, the Acharya briefly describes the categories of his philosophical religion, a clear view of which may be had from the following scheme.

I. Independent Reality is the glorious Vishnu of all powers, who is but ONE.

A. Bhava (positive) { (*a*) Chetana (Ego).
(*b*) A-Chetana (Non-Ego).

(a) Chetana (Ego).
Those assailed by misery.
Eternally free from misery (Lakshmi).
Those in Samsara (the embodied existence.)
The released (in heaven).
Eligible for release (heaven).
Deva. (the Gods.)
Rishi. (Sages.)
Pitri. (Fathers.)
Pa. (Emperors.)
Nara. (Men.)
Ineligible for heavenly bliss.
Those who are fit for Tamas.
Those who are eternally in Samsara.
Those that have fallen into Tamas.
Those yet in the embodied existence.
(b) A-Chetana (Non-Ego).
Nitya. (Eternally unchanged, the Vedas).
Nityanitya. (Eternal principles with modified or changing aspects).
A-Nitya (Destructible).
Puranas, &c.
Time.
Prakriti (matter).
Asamsrishta (Subject to minimum modification).
Samsrishta (wholly modified). Brahmanda (the gross Universe and all the things in it.)
Buddhi.
Manas.
10 Organs.
5 Objects of the senses.
5 Bhutas (Gross Elements).

With the above table, it may be interesting to compare the general course of the teaching of the Sutras as the Acharya helps us to understand.

1. An inquiry into the Vedas is necessary to be made for the purpose of knowing Brahman (the Supreme Being); for final beatitude has to be obtained only through His grace. Who is Brahman? It is He who is the absolute creator, etc., of the Universe. How can we know Him? There is but one means of knowing Him, *viz.*, the Sastras; and there is but one Supreme Being (Vishnu) who can be the Cause of the Universe described by the Vedas; when they are logically construed and understood in their most comprehensive sense, such must be the conclusion. The Vedas being the only means of knowing Brahman, it is perfectly reasonable and consistent to start with the position that He is *not* unspeakable, that is, the Vedas can directly convey Him. Starting with such premises, it is necessary to see how He forms the *one* topic of *all* the Sastras and what they have all to tell us collectively and severally. When anything is apprehended by the senses, a concepft is formed; similarly, the Vedas can become a means of knowing Brahman, when they produce a concept of Brahman. Then the Vedas must all be studied and thoroughly understood before a concept is completely and accurately formed. This is the deep intent of the Sutra (III.iii-1), which lays down that Brahman is that which is the object of the knowledge obtained by a conclusive understanding of *all* the Vedas. It is admitted that sentences and words convey some attribute or attributes. Therefore all classes of Vedic words or sounds are to be understood as conveying (connoting) some excellent attributes of the **Lord.** The result of the research into the meaning and connotation of all classes of terms is that a concept of Brahman is produced, as possessing every

kind of absolutely perfect excellence. The First Adhyaya is therefore mainly occupied with interpreting typical words and propounding general rules for the purpose. II. Next it is indispensable to consider the objections which may interfere with our concept of Brahman and to show they are not real and they can imply no defect in Him. To this purpose the Second Adhyaya is devoted. III. When the mind of the inquirer is thus reassured as to the accuracy of the concept and the reality of the object implied in the mental act, there arises the natural desire for its realisation. The means to this end are discussed in the Third Adhyaya. To withdraw the heart completely from all worldly objects, the pains of recurring birth and death are treated of in the first pada. To engender devotion to the Imperishable Lord, His greatness is pointed out in the second pada. The third pada discusses the rules of meditation which enables the contemplatist to see the Lord directly. The fourth pada tells us of the power of the knowledge which results from directly seeing Him. IV. The Fourth Adhyaya describes how the bondage of Karma is dissolved, how the gods occupying certain celestial ranks obtain Moksha, while others in the human body depart from it, what path they travel and what they reach, and what eternal blessings the released souls enjoy in the kingdom of heaven and how long they enjoy them. This is a bare sketch of the subject matter of the four Adhyayas and this, it is hoped, will facilitate the grasping of the summary that follows and of the general sense of the text as well.

Badarayana's sutras are divided into four Adhyayas or Chapters, each Adhyaya being subdivided into four Padas or parts. The sutras in each Pada fall into certain groups called Adhikaranas, and each Adhikarana has a separate question to discuss. Thus the work consists of 4 Adhyayas, 16 Padas, 223 Adhikaranas and 564 sutras.

The Adhyayas are respectively named (1) 'The Samanvaya,' that which construes the Vedas to produce the concept of Brahman, (2) 'The Avirodha' that which proves the futility of objections, (3) 'The Sadhana,' that which describes the means of seeing Brahman, and (4) 'The Phala' that which describes the results of seeing Him.

In the first sutra it is pointed out that through the Grace of Brahman the highest good is to be obtained by man. Thereupon the curiosity of the eligible is kindled thus: 'If Brahman can dispense gifts which cannot be obtained from any other person, of what description is He?' To answer this query the first Adhyaya proceeds. Here the innumerable Vedic sounds or words which are not synonymous are so interpreted as to describe the Lord and His attributes in their special and comprehensive derivative sense; thus the Adhyaya is devoted to establishing that the Lord is most exalted and absolutely perfect in every excellent quality. The second Adhyaya is devoted to removing the doubt that may arise as to the supremacy and all the powerful glory of the Lord from the objections and reasonings against the views propounded in the first Adhyaya. Here it is shown that the reasoning, &c., so urged are only specious and that the Lord is therefore absolutely destitute of all defects. When the Lord is thus definitely known to be, naturally arises the question how to secure His grace. The third Adhyaya answers it. Here it is established that the person who understands the glory of the Lord and sets his heart upon Him alone, and meditates on Him withdrawing all the senses from external objects, obtains the direct knowledge of the Lord, the only means of securing His grace. The next question that rises in the mind of the inquirer is what ends of man are accomplished through the Grace of the Lord. In answer the Fourth Adhyaya states that the wise soul is released from the mundane bondage and at-

tains to the glorious presence of the Lord whom the released are eternally rejoiced to see." (Tatvaprakasa).

The first sutra is meant to establish that enquiry into Brahman *should be made*,—Brahman as revealed in the Vedas; otherwise, this work would appear purposeless, and need not have been written. The first eleven sutras which form the first five Adhikaranas are only introductory and lay down the fundamental positions necessary for all the disquisitions to be held in the rest of the work. A right understanding of these positions is essential to taking a correct view of the consistent investigation in which the work is engaged. These sutras thus bear a general relation to all the parts of the system. The relative position of the remaining sutras in the several Adhyayas and Padas is fixed by a certain logical sequence of the topics discussed. The Adhikaranas are related to each other in various ways. They may instance and answer an objection; may extend the application of a rule already propounded; may be introductory; may state an exception or deal with an incidental question. An Adhikarana may consist of one or more sutras, and discusses some typical question or point. It has five parts (1) Subject or topic, (2) Doubt (3) Purvapaksha or the opposite view, (4) Uttarra (paksha) or sidhanta, the correct view that is established and (5) The result or the significance of the two views taken on the subject.

The following analysis of the first Adhikarana will give an idea of the logical treatment of the topics throughout the work.

Subject :—" Enquiry."

Doubt :—" Whether Enquiry should or should not be made, since there are things of both description.

Purvapaksha.—It is contended that ' Enquiry ' should

any purpose, and (3) for want of one seeking the thing or the purpose.

Now, whatever is not Atman is unreal. If Atman is the one's own self or another's self, He is already known as given in one's own unmistakable experience (introspection) or as inferred from the circumstance of self-directed activity, &c., observed in different bodies. No Paramatman distinct from the individual self can be found or admitted, there being no means of proving such an existence. Moreover the Vedantas (seem to) favour the view of the one Atman. Atman the self is quite evident to every one from the distinct and definite notion of 'I' which every body possesses ; and no shadow of doubt is cast on this experience. Such a self-evident Atman cannot be the object of a serious enquiry. All the attributes of Atman being Anatman, *i.e.*, unreal, the knowledge of self, though it exists, has not been productive of either the final release or of any other important result. Hence it is said that the enquiry is not worth making.

Even if a Brahman different from self be granted for argument's sake, the enquiry into Him would be futile; for it cannot be said that the very knowledge of Brahman is the fruit of the enquiry, since Sruti lays it down that by means of Karma (holy acts) the individual acquires and develops knowledge. Moreover, knowledge by itself is not the thing ultimately sought after by man. Nor could it be said that by means of this knowledge alone, Brahman's grace is obtained ; for this can be secured by the performance of sacred duties such as sacrifices. This Grace of Brahman by itself is not the final beatitude sought after ; nor does it lead to such a result ; nor is the grace the only and necessary means thereof. For, the performance of the Soma sacrifice and drinking of Soma juice also would confer immortality on the man ; and this is declared by Sruti. Besides, it cannot be seen how Brahman's

grace is useful in obtaining Moksha which consists in casting off *the unreal bondage.*

Or let it be supposed that through the knowledge of Brahman and His grace, Moksha is to be obtained. But there is no one to seek it. For any one that desires Moksha cannot be admitted eligible for it ; otherwise, it will have to be admitted that women, Sudras and others expressly prohibited from studying the Vedas, are eligible for the Vedic enquiry. Thus it is not possible to conceive the description of any that may seek Moksha.

Uttara or Siddhanta (*Reply*).:—The Anâtman (Non-Ego), one's own self, or another's self may not be the fit object of enquiry. But that which is spoken of in the Sruti may well become the object of enquiry. For the descriptive term 'Brahman' in the Sruti points by its etymology to "one that is perfect in all the excellent qualities," which interpretation is authorised by Smritis also. Thus the Vedic text and term suggest a Thing unlimited in respect of Space, Time, and qualities (excellent), quite distinct from all limited existences, souls, &c. Some hold that Brahman is destitute of all qualities, some think that He possesses only a few ; some others state that He is perfect in all the excellent qualities. Thus the varying views and the intent of the Vedic statements point to One into whom enquiry becomes necessary. His knowledge and grace and the ultimate release to be granted by Him are the fruits of this enquiry and they are fit to be pursued and gained by some at least.

The chief means of such knowledge are the study of the Vedas, reasoning out the Vedic conclusions and devout meditation, and these constitute the enquiry here premised. Karma, the discharge of pious duties, enjoined upon a person is only an auxiliary to the means of knowledge. Though the attainment of knowledge is not the

3

main goal of man, it may be so regarded, as it is the only way to win His Grace and thereby the Moksha.

Again the mundane bondage of the soul is proved *real* by the unmistakable evidence of Perception, &c., and its dissolution does require, and depend upon, the Grace of God. The immortality resulting from the performance of Soma-Yaga, &c., is but a qualified one, its duration being defined in the Sruti as the period of an Indra's Rule; hence Karma is powerless in obtaining the eternal heaven for the soul.

Though all that desire may not be eligible for the enquiry, still some are who are devoted to Vishnu (the omnipresent), who have duly studied the Vedas and possess the virtues of Sama, Dama, &c

Therefore it is fit to conclude that the enquiry ought to be made.

Phala or effect.—The effect of the objection would be that this Sastra or System of Philosophy need not be taught at all and it is purposeless.

The effect of the reply is that this System has to teach something original towards a grand purpose not promised by any other system and as such it must be taught.

Such is the analysis carried into every other Adhikarana; and in the following summary are given the conclusions arrived at by such a treatment of all the arguments and authorities for and against the points taken up for discussion.

ADHYAYA I.

PADA I.

In the first Adhikarana (1), it has been said, the indispensibility of enquiry into Brahman is proved. The first two words of this Sutra point out the nature of the enquirer and the purpose of the enquiry. The word

Brahman should be taken in its comprehensive derivative sense, so that the object of enquiry is secured, this Brahman being different from all other known things denoted by the same term in a secondary sense. According to the Acharya, the sacred syllable uttered in reading at the commencement of the first Sutra should be regarded a part of the sentence and construed with the word Brahman which is descriptive, while the sacred syllable is a substantive, serving as the mark of the Supreme Being to be contemplated. Adhik. II (2) defines Brahman into whom enquiry has been declared necessary as required by the Sruti 'Tadvijignasasva,' shows that Brahman is the all-powerful Vishnu since no other is perceived to be perfect in every kind of excellence, and, if imperfect, he cannot be distinguished from other things that do not deserve to be enquired into. It is stated that Brahman (Vishnu) is the one absolute cause of all the eight states (origination, &c.) of the whole world, so that Brahman is shown to be distinct from Giva (the soul). Adhik. III (3) states that no other than Brahman (Vishnu) is the absolute cause, for that cause is here declared to be uniformly spoken of by the Sastra; that alone which is so declared by the Sastra can be the cause, not any other (Rudra, &c.) that may be inferred by mere reasoning or so spoken of by the Agamas which are not authoritative. The simple meaning of the Sutra is, 'Sastra is the only means of knowing the absolute cause of the world.' To take the Sutra to mean 'It being the source of the Vedas' does not serve the purpose. For the authorship of the Vedas can furnish no reason or probability for supposing in their author ability to create the world. On the other hand, the Maker of the world may properly be the source of the Vedas, too. Adhik. IV (4) clears the doubt that some one other than Vishnu might be spoken of as the cause by the Sastra, and states that He alone is found to be the

absolute cause when the whole extent of Scripture is logically construed and its true and comprehensive sense is understood.

Adhik. V (5-11) proves that Brahman is positively and directly described by Words. Otherwise, it would be impossible and contradictory to hold that the primary intention of the Sastra is to announce Brahman to be the cause of the origin, &c., of the world. Sruti lays down that Brahman must be seen, and frequently states that He is seen. And it has been shown that the only means of perceiving Brahman is the Sastra (Word). Therefore it is necessary to grant that the words primarily and directly denote Him. Even the supposition, that speech only indicates but does not mean Him, would lead to fallacious reasoning. The word Asabda in the fifth Sutra cannot be taken in the sense of 'that which is not spoken of in the Sruti.' For, the Sankhya does not accept the statement; but he also believes that his Pradhana is the cause spoken of in the Vedas. Nor could a Vedic follower deny this, since the Pradhana is distinctly spoken of in such Srutis as 'Ajâmekâm lohita Krishna Suklâm, &c.' Next it is shown that Brahman whom the Sruti require the eligible to see cannot be the limited Brahman (soul) as He is distinguished by the term Atman used in the Sruti. The word Atman too cannot be taken to mean the limited Atman, since the devotion to that Atman is stated to be the means of final release. And that Atman is required to be constantly kept in mind and to be known, but never to be neglected. Again the different manifestations of that Atman, the Sruti says, merge together; so He cannot be the limited one; and it is inadmissible that the limited and the unlimited Atmans merge together. Further it is pointed out that different parts of the Veda do not declare different Brahmans or causes of the world, but they all uniformly declare only one Brahman. Hence it cannot be supposed that some unknown

branch of the unlimited Vedas might speak of another as the absolute cause of the universe. On the other hand there are Srutis which directly speak of the *Nirguna Brahma.* From the above arguments presented in the seven Sutras of this Adhikarana, it is easy to see that the possibility of the enquiry under question entirely depends on the power of words to directly convey the attributes of Brahman who cannot be perceived except by means of the Word. When Badarayana's teachings and views are properly kept in view, the propriety of the exposition of this Adhikarana will become evident. But for the proof afforded by the arguments of this Adhikarana, the fundamental positions taken up in the first four Sutras would be reduced to pure inconsistency or would at least be some unmeaning assumptions. The effect of the whole course of the arguments is presented by the Acharya in an aphoristic sentence at the end of the Adhikarana exposing the fallacy involved in the doctrine that Brahman is absolutely beyond the descriptive power of words.

Adhik. VI. Here begins the discussion about the meaning of several typical terms taken from different parts of the Sruti. This is necessitated by the general statement made in the fourth Sutra that all the Sastras, if logically construed, declare Brahman only; for a mere statement is of no value unless and until it is substantiated by an investigation into particular facts or cases. Hence the whole of the first Adhyaya is devoted to this work. There are evidently one or two incidental topics such as the eligibility of the gods for the Vedic study and observance. The Acharya therefore properly remarks that nothing else could be seen to be the subject-matter of this Adhyaya. Vedic words fall into four classes. (1) Those that by settled acceptation denote only things other than Brahman. (2) Those that denote both Brahman and other things. (3) Those that are known to denote things other than Brah-

man. (4) Those that admittedly denote Brahman. Each of these may again be divided as proper or non-significant names and descriptive or significant terms. Of these the words of the fourth class do not, of course, require any discussion or explanation. Those of the first class known to denote only other things are not easily grasped and so they are treated of in the fourth Pada. With regard to words denoting both, the only task is to explain away their relation to other things and it is not so important as to be taken up at the very outset and is consequently relegated to the third Pada. Of the two sub-divisions of the first class, the significant terms are not so important as are the proper names which are directly the marks of the things denoted by them, and are therefore treated of in the second Pada. Thus it is seen that the first Pada mainly deals with terms which are the proper names of other things.

Adhik. VI (12—19) proves Anandamaya and other terms occurring in Tait. II. 5., all denote the perfect Lord only, so that no difference is seen in speaking of the Lord as the head or foot of Himself, and that all the generic terms which denote the qualified (Gunin) denote Brahman in their primary and comprehensive sense. The popular acceptation of these terms pointing to other things, it is difficult to see how they convey Brahman and His attributes; and this difficulty is removed by the reasons furnished in this Adhikarana. Thus the course or the rule is laid down as to abandoning the popular denotation of terms and interpreting them as denoting Brahman in all the similar passages of the Vedas.

It is just possible to suppose that Badarayana's interpretation of the aforesaid terms in the passage is forced. But the arguments given in the Sutras stand thus: (12) The term Brahman is repeatedly used in apposition with the Blissful (Anandamaya). (13) The suffix 'maya' signifies abundance, not modification. (14) Anandamaya is

stated as the cause of the activity of the world, since the perfectly Blissful alone can rule the world. (15) Also by the other terms, Annamaya, &c., Brahman only is denoted, as they are meant to describe His glory and world-wide activity briefly told in the definition of Brahman given at the commencement of the Taittiriya passage. (16) Anandamaya is not the soul; for His knowledge, it is said, leads to immortality. (17) Subsequent passages draw clear distinction between Anandamaya and souls. (18) The difference consistently stated by the Sruti cannot be refuted or abandoned by mere ingenuity of syllogistic reasoning. (19) It cannot be supposed that Anandamaya is a Samsarika or Saguna like Brahma and other souls; for in this context the Sruti explains the relation of the released souls to A'nandamaya and other manifestations of the Highest Lord. From such a logical construing of the Taittiriya passage it will be seen that the only edifying sense of the passage is what Sri Bâdârayana has made out.

Adhik. VII shows that the *One within* of whom invisibility, an attribute of Anandamaya, is predicated is also Vishnu, but not Indra and other souls. Indra and other names of the Adhidevas (presiding deities), when applied to the one within are the names of Vishnu who cannot be identified with Indra and other souls; for the difference between them is demonstrated by the attributes which cannot be admitted in any other than Vishnu, while the attributes connoted by Indra and other names are to be fully and perfectly realised in Brahman. Adhik. VIII shows the term Akasa used in apposition with Anandamaya and described in the Chandogya as the source of all the Bhutas or elements, &c., is also meant to denote Vishnu only; for the attributes in the subsequent sentences of the passage are appropriate to Vishnu alone. Thus it is laid down that all the terms denoting the Adhibhutas (great elements) declare Him on account of

His possessing perfectly the attributes and powers of all those things and of His being the sole master and source of all their virtues or properties. Adhik. IX proves that for reasons similar to those propounded in the preceding Adhikarana the term Prana generally denoting some other deity is the name of Vishnu alone in the texts quoted and similar passages. Thus all the terms applied to A'dhyâtmika things denote Vishnu as fully possessing the attributes and powers conveyed by such terms. Adhik. X. The term Jyotis (light) in the Agni Sukta is applied to one placed in the cave of the heart as the Ruler of all transcending our perception; but this abiding in the heart has been spoken of as the characteristic of Brahman, the Anandamaya. Now it would appear there are two, Agni and Anandamaya, independently ruling in the heart. To remove this contradiction the term Jyotis in the Agni Sukta is shown to denote Vishnu only who alone can be said to be far away from the reach of the senses and to be unlimited in His powers. Similarly all the terms admittedly naming other things in all the Suktas are to be understood as denoting Vishnu on account of His being perfect, the giver and controller of all the powers in everything. Adhik. XI shows that the name Gâyatri in the texts under discussion declares only Vishnu, not the metre. The Jyotis spoken of in the previous Adhikarana as abiding in the heart is declared to be Gâyatri, the well-known name of a metre. But on due consideration, the attributes of this Gâyatri occurring in the same Suktas, &c., strictly conform to the nature of Vishnu alone. Thus we see all the terms applied to the parts of the Vedas should be taken in their comprehensive and derivative sense as declaring the excellent attributes of Vishnu. Adhik. XII shows that Prâna mentioned in Aitareyaka is also Vishnu only, but not the Mukhyaprâna or Indra or the soul for the reasons (1) that the attributes, &c., indicating Vishnu are repeated in

used implying pervasion, while anything seeming to refer to Mukhyaprâna or the soul could not be accepted contrary to the significance and the subject matter of the passage.

PADA II.

This Pada chiefly discusses how the significant names admittedly denoting other things are to be interpreted as the names of Brahman. There is one Adhikarana devoted to Nâmasamanvaya (the application of a proper name), as a large number of significant terms become thereby easily explained. Adhik. I (1-8) demonstrates that the term conveying the attribute of omnipresence which occurs in the Aditya Sruti denotes Brahman only, since He alone possesses that attribute in the unrestricted sense; but neither Aditya (the sun) nor the souls are meant. In the whole Adhikarana, the arguments advanced by the Sutras are so very clear that Badarâyana's system cannot be construed as favouring the theory of Absolute Identity. Hence under Sutra (6) the Acharya remarks that nothing should be assumed in the absence of authority, and means that the difference so emphatically established between the Lord and the soul cannot be represented as unreal.—Adhik. II (9-10) shows it is only Brahman that is called Aditi (in Bri. U.) the consumer (destroyer) of *all*, since He alone can be taken as the devourer of all things, animate and inanimate, as the one existing during Pralaya, &c. These characteristics occurring in the passage are peculiar to Brahman (Vishnu) only. Thus the absolute authorship declared in the definition of Brahman is maintained.—Adhik. III (11-12) answers an objection to the conclusion arrived at in the preceding Adhikarana, which is, "How can the Lord be said to be the devourer of all, in as much as it is not fit to suppose that He is subject to the experience of the fruits of Karma?" The Katha Sruti which seems to

convey that the Lord enjoys the Karma Phala should also be taken in a restricted sense. It is decided that the two mentioned in the Katha Sruti are *not the Lord and the soul,* in which case a restricted sense might be taken but the two are the two manifestations of the Lord Himself present in the heart of men; and He is the consumer of the Karma Phala, too. For, in Him alone, it is possible to find the attributes of being present in the cave of the heart, &c. But the Srutis stating that the Karma Phala does not go to Him, intend that the Lord is not subject to any undesirable experience.—Adhik. IV (13—17) shows that He who is within the eye (or sun) is Vishnu only, not Agni. It is pointed out that though Agni is present in the eye, only Vishnu, the Antaryámin is meant, since He is mentioned as the *Ruler;* while Agni, one of the souls, cannot be consistently supposed to be the ruler of another soul like himself. Adhik. V (18—20) discusses the objection to the conclusion of the preceding Adhikarana, suggested by the Vajasaneya Sruti which describes an Antaryamin who dwells in Prithivi, &c., as the ruler of all and who as being the master of the physical body can be taken only as the limited soul, &c. It is decided that Vishnu is the Antaryamin spoken of in all these passages, for the characteristics of being unknown even to the presiding deities, of being absolutely independent and blissful though present in everything, of being absolutely immortal, &c., are possible to find only in Him; whereas the soul cannot be supposed to be present in everything and in all souls. Nor could He who has been declared to be different from the soul, be regarded such. On the other hand, it is possible to understand how all other things (matter and souls) can be spoken of as the body of the Lord, though He is not subject to the limitations of a physical body.—Adhik. VI (21-23) proves that the terms connoting in-

visibility, &c., denote only Vishnu, not the Akshara in the Atharvana, of whom the attributes appear to be predicated—the attributes of being the object of the Highest knowledge (Para-Vidya), of being omniscient, and of golden hue which forms the very essence of the spiritual nature. It should be remembered that invisibility,&c., are meant to convey only the Lord's unlimited nature, not the absolute invisibility, &c. From the arguments furnished in this Adhikarana, it may be seen how all the excellent qualities, positive and negative, meet in the Lord. Adhik. VII (24—32) answers the objection that He who is invisible, &c., cannot be Vishnu who is higher than the higher Akshara, since the characteristic of omnipresence is predicated in the Chândogya of Vaisvanara, the well-known Agni; the common acceptation of the term and the circumstance of his being connected with sacrifices point only to Agni; moreover, if Vaisvanara and other terms denoting Agni be taken to denote Vishnu, the classification of the Suktas as Agni-Sukta &c., could not be made. Against this objection, it is shown that Vaisvanara under discussion is only the omnipresent Vishnu; for He alone possesses all the characteristics conveyed by the derivative term 'Vaisvanara,' which means 'one that is present in all the *Naras* (souls),' and as the Antaryâmin Vishnu possesses all the characteristics of Agni in his sacrificial relations. He is declared by all the Vidyas and Suktas under the names of Vaisvanara, Agni, &c.; all authorities point to this sense of the passage, and the Suktas, &c., speak of Him in this style that Brahman may be contemplated with all these attributes.

PADA III.

In the first and second Padas it has been shown that all the terms proper or significant denoting the various things of the world declare Vishnu only. But

it may be objected that they need not be taken to denote Him alone, whereas they may signify other things as well. To answer this objection the third Pada proceeds. Here the terms which denote Brahman as well as other things, whether according to the principles laid down in the two preceding Padas or according to Srutis which equally apply to both, or by the very nature of the words,—all the names, significant or insignificant, are shown to denote Him in their primary and comprehensive sense.

Adhik. I (1—7) shows that the abode of heaven, earth, &c., is only Brahman, but neither, Akasa nor Vayu. Adhik II. (8-9) shows the term Bhuman meaning the perfectly blissful and used also to denote Prana describes only Vishnu who possesses all the characteristics to be found in the Chandogya passage. Adhik. III (10-12) explains how the Imperishable (Akshara) spoken of (in Bri. V-viii-11) is Brahman only, not Sri. Adhik. IV (13) decides that the term Sat though denoting both Brahman and Pradhana describes only Vishnu as the chief cause in the text (Ch. VI-8). Adhik. V (14—21). The circumstance of abiding in the heart may refer to any of the three, Brahman, Akasa and the soul. Here the circumstance is shown to refer to Vishnu only. Adhik. VI (22-23). The circumstance of being the object of earnest research seems to be said of the bliss enjoyed by the wise, whereas this has been predicated of Vishnu. Both being said to transcend the power of vision and the power of thought, either of them may be indicated by the circumstance. The Adhikarana explains why it should be taken to indicate none but Brahman. Adhik. VII (24-25) shows that the term Isâna applies to Vishnu alone though, from the common attribute of being the impeller, the Lord or Vayu may be denoted by it. Adhik. VIII (26—33) discusses an incidental topic which is

brought forward by the text (Kath. V-3) in which all the gods are said to worship Vâmana seated in the middle. The worship towards an end implies mortality and the respective ranks of the gods may fall vacant ; then the sacrificial acts enjoined upon man for the propitiation of such gods must stop for want of the intended gods and for the time the Vedas describing them having nothing to signify must lose their force and authoritativeness. Or if the Vedas are to be admitted eternally true, the gods described by them cannot be said to seek Moksha or to be eligible for devotion to God towards that end. To remove this difficulty the Adhikarana proceeds and indirectly it sustains the very basis of enquiry made here. Therefore it is settled that the gods are eligible for the Vedic study and enquiry. It is to be remarked that the eight Sutras of this Adhikarana discuss this one topic at length, and that, with this one result. Adhik. IX (34—38) establishes that Sudras and others are ineligible for the study of the Vedas and for a knowledge of Brahman to be obtained by such study. Adhik. X (39) explains the term Vajra as describing only Vishnu in the Katha text, though the term may denote the weapon of Indra by force of common acceptation, or Vishnu from the circumstance of making all tremble. Adhik. XI (40) shows the term Jyotis (Light) in (Bri. VI-iii-7) denotes only Brahman though it may denote the Lord or the soul on account of both being of luminous (intelligent) nature and known to dwell in the heart. Adhik. XII (41). Here Vishnu is shown to be denoted by the term Akasa occurring in the text (Ch. VIII-xiv-1), which by usage may denote either the well-known sky or Brahman. Adhik. XIII (42) shows that the circumstance of seeing dreams is predicated of Vishnu in (Bri. VI-iii-15), though this may apply to the Lord on account of the circumstance of being unassailed by extraneous things or to the soul from

the common notion that he is the subject of dream experience. Adhik. XIV (43). The term Brahmana in (Bri. VI-iv-23) is proved to denote Brahman only, though it may be taken to denote Brahman from the circumstance of eternal glory spoken of in the passage, or to denote the four-faced Brahma from the occurrence of the word Aja in apposition with it.

PADA IV.

In the first three Padas only a few words have been interpreted as declaring Vishnu to be the maker of all, to be perfectly blissful, &c.; thereby the excellence and perfection of the Lord are but partially indicated, whereas by the term Brahman in the first Sutra, He has been called the Perfect, *i.e.*, One possessing *all* excellent qualities. Thus the original statement is not fully substantiated. Hence the fourth Pada has, as promised in the fourth Sutra, to explain how all the words describing the gods of several grades, the rules and method of Karma (the holy acts), time, &c., and in fact every word, syllable and letter, declare the excellent attributes of Vishnu and show that He is the absolutely perfect Being.

Adhik. I (1—9) explains how the words Avyakta, &c., which are restricted to other things by the circumstances of *being inferior &c.*, are to be understood as declaring the excellent attributes of Vishnu. Adhik. II (10—12). Jyotisthoma and other terms are by settled acceptation restricted to sacrificial acts, &c. If they are to be interpreted otherwise, the Vedic portions apparently describing them should cease to convey them; and then for want of authority the world might give up the performance of those sacred duties. Even the words which for the strong reasons given above are attached to sacrifices and their accessories, are interpreted as conveying the attributes of Brahman. Adhik. III (12—14) shows the terms Panchajana &c., occurring in the texts (Bri.

VI-iv-17), &c., restricted to other things by their well-known attributes or circumstances are also meant to describe the glorious attributes and powers of the Lord. Adhik. IV (15) shows how the term Akasa, &c., accepted to denote other things from the circumstance of being born are to be understood as conveying Brahman who is the cause of all causes. Adhik. V (16—23) is devoted to show how all the words which must be accepted to denote only things other than Brahman lest the understanding of the world should be interfered with, are also to be understood as conveying the attributes of Brahman in their comprehensive sense. Adhik. VI (24—28) explains how the words which by reason of being in the feminine gender are known to denote the female beings such as Prakriti and their attributes, are also to be taken to declare the excellent qualities of Vishnu only. Adhik. VII (29) shows that for similar reasons all the words like Sunya, Asat, Tuccha, &c., which may appear difficult to interpret as conveying Brahman, actually do so and declare His excellence in every respect. This is the concluding Sutra which explicitly winds up the course of interpreting the Vedic terms required by the first Sutra, promised in the fourth and begun in the twelfth. So it may be observed that Sri Badarayana does not run into unnecessary digression or take up unconnected topics.

SECOND ADHYAYA.

PADA I.

In the first Adhyaya it has been shown how all the Vedas describe Brahman as the cause of everything and as being perfect in every kind of excellence. Should that conclusion be contrary to reason and probability, it might not be worthy of regard in the opinion of the thoughtful. It is therefore necessary to prove that that

conclusion is not open to any contradiction or objection. The second Adhyaya is intended to clear up all objections and confirm the conclusion of the first Adhyaya. The objections may be of the following description:—(1) To be opposed to reasoning; (2) To be resisted by other theories; (3) To be contradicted by other Srutis; (4) To be contradicted by other Srutis strengthened by special reasons. But contrariety to reasoning (*i.e.*, inconsistency) lies at the root of all objections and the First Pada is properly devoted to rebutting this class of objections.

Adhikarana I (1—3) sets aside the contradiction of Pasupata and other Smritis which are not supported by Sruti and as such have no authoritativeness. It is fit to deal with this question of certain Smritis at the beginning of this Chapter, since Smritis are only the expression of reasoning of the different Samayas or philosophical theories, &c. The arguments proceed to the effect that the Smritis embodying theories or reasoning opposed to the teaching of the Vedas cannot be authoritative and as such cannot invalidate the conclusion of the First Adhyaya—Adhik. II (4-5) establishes that there is no reasoning which affects the authoritativeness of the Vedas Adhik. III (6-7) refutes another objection to the authoritativeness of the Vedas, taken on the ground that they state what is impossible or cannot be believed in; for authoritativeness consists in being the means of accurate knowledge.

Adhik. IV (8-13) refutes an objection taken to the absolute authorship of the Lord and His being perfect in all excellences. The objection runs thus:—All positive existences cease to be during Pralaya, since they are positive effects; and there would be absolute non-existence alone left during Pralaya. Now every effect must have in the antecedent time both the material and the efficient causes. According to this general principle the antecedent non-existence itself is represented to be both the efficient and material cause, which seems to be said in

Srutis '(only Asatwas in the beginning, &c.,) and, it is urged there is no necessity for admitting a Supreme Lord or for attributing to Him all powers and boundless excellence. To prove that the objection is unreal these six Sutras are advanced.

Adhik. V (14) refutes the supposition that Brahman not being different from the soul of limited powers, cannot be the sole author of creation, &c., of the world. After pointing out the mere assumption on which this objection rests, it is noted that the unreality of the world or the oneness of the spiritual existence being wholly unproved, and even contradicted by admitted authorities, the other interpretation of the Sutra is untenable—Adhik. VI (15-21) is engaged in showing the futility of contradictions or objections brought forward in respect of Brahman's creative activity with or without materials, &c., which have a dependent or independent existence. For it is urged that it would be inconceivable to think Brahman to work without materials or to think Him perfect if He should do with them and so on.—Adhik. VII (22-27) refutes the view that the Giva (soul) is the creator. The view is one suggested by the Sruti that has the word Giva and thereby seems to predicate of the soul absolute creative power. This inconsistency in the statements furnishes material for reasoning out an opposite theory. Similarly in every Adhikarana of this Pada matter is furnished for a syllogistic argument against the conclusions in the first Adhyaya.—Adhik. VIII (28-32) sets aside some doubts as to the nature and possibility of Brahman's activity, for instance, one of the arguments is as follows:—Suppose Brahman acts; He cannot act as a whole, for it is impossible that an all-pervading thing might do so, or if He should act by partial activity, that is also an impossibility ; for Brahman has no parts—Adhik.

tor, if He should not work with a purpose to be gained, or if He should have a purpose to be accomplished, He being short of that is imperfect.—Adhik. X (35-37) answers the objection that, if Brahman is the real creator, &c., of the world, partiality, mercilessness &c. would have to be attributed to Him. Or if He is said to dispense fruits according to the Karma of the souls, His absolute independence cannot be admitted. In answer, it is pointed out that the Lord is working for the sake of the souls of limited power, whose very essence and Karma are perfectly under His control, and that His activity is the result of His overflowing blessedness—Adhik. XI (38) concludes the course of refutation with the remark that all the powers and excellences predicated of Brahman by the Sastras do meet in Him without any contradiction.

PADA II.

This is called the Samaya Pada and it is devoted to refuting the different theories opposed to the one now shown to be taught by the Vedas; thereby the Vedas are shown to be the absolute vehicle of truth.

Of all the objections, as has been said, that founded upon *reasoning* is the primary one and as such it has been dealt with in the first Pada. Of the other three sources of doubt and contradiction, the philosophical theories that are always handed down from generation to generation, form a fruitful source and deserve earlier consideration. Hence the task of the second Pada is to refute them.

The theories based upon the apparent sanction of the Srutis have also been dealt with in the first Pada. The remaining theories are of two classes as Haituka and Pashanda. Those propounded by Akshapada and Kanada, and the Sankhya and Yoga are called Haitukas as they seem to be supported by reasoning. Bauddha, Pasupata and others are known as Pashandas. The

former are naturally regarded stronger by force of reasoning employed in them. Of these the Sankhya and Charvaka theories present the severest opposition, since they teach that un-intelligent substance independent of an all-powerful and all-wise Lord, is the cause of the world. But the theory of Charvakas being very week, the Sankhya is first refuted. It is of two-fold description—Nireeswara and Seswara, that is, admitting no Lord and admitting one. Nireeswara theory being the most opposed is taken up first. Adhik. I (1-4) refutes Nireeswara Sankhya—Adhik. II (5) refutes the Seswara Sankhya—Adhik. III (6) refutes Charvaka's theory—Adhik. IV (7-8) refutes a sub-division of the Seswara Sankhyas where the intelligent agent is admitted to be an auxiliary—Adhik. V (9-10) refutes another theory of the Sankhyas that Purusha (the intelligent Being and Prakriti the auxiliary) conjointly produce everything. The argument advanced in favour of it is shown fallacious. In the second Sutra there is a general refutation of all the other philosophical theories. Hence it is plain that the definition of Brahman does not fail, though opposed by the Sankhya and other doctrines. Adhik. VI (11-17) refutes the Vaiseshika theory that atoms are the cause of the world—Adhik VII (18-25) refutes the theory that the groups of atoms appear as the various things of the world and there is no separate whole produced with parts. This is the view of the Vaibhashika and Sautrantikas among the Bauddhas and being related to the Vaisêshika theory it is refuted here. The Pashanda theories are also of two classes, Avaidika and Vaidika; the former being highly antagonistic are taken up first; even of these, Bauddha and Gaina systems deserve to be first refuted. Hence the order of the Adhikaranas—Adhik. VIII (26-29) refutes the Bauddha theory that from *Sunya* (Nothing) the world proceeds—Adhik. IX (30—32) exposes the defects of the theory of the Vignanavâdins according to whom ideas are the only

reality—Adhik. X (33–36) examines the doctrine of the Gainas—Adhik XI (37—41) is directed against the Pasupata system which seems to receive support from the Vedas—Adhik. XII (42–45) impugns the theory that Sakti (a female deity) is the absolute creator of the world.

It is to be observed that the division of this Pada into Adhikaranas and the distribution of subjects to each widely differ from those of the other Bhashyakaras especially towards the end.

PADA III.

Though the contradiction of reasoning or of other systems may have been set aside, still the Vedas cannot prove that Brahman is the absolute cause, &c.; for the contradictory statements in different parts show the Vedas to be no means of knowing the truth. Such an objection or the apparent inconsistency of the Vedic statements must be explained away. And to this purpose this Pada is devoted. The scriptural contradiction may relate to Adhibhuta, &c., or to Adhyâtma. The latter referring to the enquirer himself comes last. The former, that is, the question of the Srutis regarding the Adhibhuta, &c., is discussed in this Pada. It may be asked what purpose is served by the third and fourth Padas of this Adhyaya when the scriptural contradiction with regard to the soul, &c., is removed by the very explanations given in the first and second Padas. It is pointed out that when two interpretations are admitted and if one of them should impugn the authoritativeness of the Vedas, the same doubt may be cast upon the other interpretation as well. If the nature of the world is not conclusively known, it is not possible to conclude as to the true nature of its cause.

In this Pada the questions relating to the soul are discussed from Sutra 18 to the end. In the Adhikaranas III and X (Sutras 9 and 17) two points of doubt with

regard to Brahman which are suggested by the way are cleared. The rest of the earlier Adhikaranas are engaged in effecting reconciliation between Srutis that apparently make conflicting statements with regard to the origin, &c., of the Adhibhutas and Adhidevas. For convenience' sake the simpler questions are first treated, the more important and lengthy ones being taken up later on. Hence the order of the Adhikaranas. 'Adhibhuta' means the Bhutas or the material elements both in their subtle forms as the cause and in gross forms as the effect. 'Adhidevas' are the deities that preside over the Bhutas.

Adhik. I (1—7) reconciles the Srutis that differ with regard to the origin of Akasa and decides Akasa to be an originated thing. Akasa is taken up first, being first in order of evolution of material elements ; similarly origination is first dealt with, being the first of the states of everything that is effected—Adhik. II (8) extends the explanation given in the preceding Adhikarana to the Srutis speaking of the origin and eternal existence of Mukhyaprâna—Adhik. III (9) considers the doubt that Brahman also might have sprung from something else as Akàsa and other things have been shown to do, and decides that it is impossible and absurd to suppose Brahman, the *Sat*, to be originated. Adhik. IV to IX reconcile the conflict between Srutis which state Brahman as well as other things to be the cause of origin or destruction and discuss some other connected questions—Adhik. IV (10) shows that Fire though born of Vayu is immediately sprung from Brahman—Adhik. V (11) Similarly the Srutis speaking of the origin of waters are shown to be conclusive statements, while those that speak of their eternal character have a secondary sense—Adhik. VI (12) explains away the conflict between Srutis that variously describe the immediate causes. In the absence of this explanation it would appear that the Vedas are no authority and the

very system might fail for want of evidence. Here the Sruti stating Water to be the medium of Anna in its origin is reconciled with that stating the same Water to be the mediate cause of Prithivi.

In these Adhikaranas whatever has been said of the Adhibhuta applies also to the Adhidêvas, both being spoken of in the same terms.

Adhik. VII (13) clears the doubt that some one else than Brahman might be the destroyer of what He creates, and decides that by the will of the same Brahman everything is withdrawn or destroyed.—Adhik. VIII (14) shows that there is no real contradiction between the several Srutis referring to the order of destruction or withdrawal of the Adhibhutas, &c., and by both the Srutis the inverse order is meant, since this order is as much an order as that of origination.—Adhik. IX (15-16) considers whether there is any exception to the order declared in the previous Adhikarana as some Srutis referring to Vignana and Manas seem to instance—Adhik. X (17). When all things are said to be withdrawn, possibly a doubt may arise that Brahman also is withdrawn. To set aside such a doubt this Adhikarana proceeds—Adhik. XI (18-19) reconciles the inconsistency between Srutis which refer to the origination of the soul—Adhik. XII (20—26) examines the various statements regarding the size and some other powers of the soul whose nature consists of intelligence, and decides the soul to be atomic in size—Adihik. XIII (27) reconciles Srutis regarding the individual nature of the soul capable of acquiring Yoga powers and the many forms which that soul can assume through the acquired power and God's grace—Adhik. XIV. (28-29) states that the soul is declared a distinct entity and the Srutis which seem to convey identity between the Lord and the soul are only meant to express some similarity between them and the absolute dependence of the soul upon the Lord; consequently such Srutis are to be taken

in a secondary sense—Adhik. XV (30) answers an objection suggested by the origination of the soul spoken of in Sutra (18) and countenanced by some apparently conflicting Srutis. It is considered whether the soul is eternal or non-eternal and it is decided that the soul is eternal, being an image or reflection of the eternal Lord—Adhik. XVI (31—32). In explaining certain conflicting statements with regard to the essential nature of souls, it is shown that their essential intelligence and other properties are dormant at first and later on become manifest according to certain laws. It is argued that the intelligent soul being admitted, it is necessary to admit the above conclusion too ; for otherwise souls should be eternally experiencing a blessed state or a state of misery or a state in which happiness and misery are mixed up ; there being nothing to prevent such an experience—Adhik. XVII (33—42) discusses at length whether the soul is an active agent or not and decides that though absolutely dependent upon Brahman the soul is essentially an active entity and as such has responsibility to bear. Adhik. XVIII (43—50) holds a lengthy discussion about the meaning of the Srutis that speak of the soul being an Amsa or no Amsa of the Lord.—Adhik. XIX (51-53) reconciles the Srutis that seem to conflict each other about the question whether the soul is or is not a reflection or image of the Lord. It should be noted that the idea of the soul being an image of the Lord is not to be understood in the ordinary sense of reflection in a mirror &c.

PADA IV.

This Pada too has the task of reconciling the conflict of Srutis ; but here the Srutis on each side receive additional force from the arguments furnished by other Srutis and authoritative statements and therefore they deserve to be examined with special attention. Hence a

different Pada. Secondly the topics presented relate to Adhyâtma questions.

Adhik. I (1—3) reconciles Srutis regarding the origination of the organs of sense (Indriya).

Adhik. II (4) Do of Manas (mind).

Adhik. III (5) Do of Vâch (speech).

Adhik. IV (6-7) Do regarding the number of Prânas.

Adhik. V (8) Do regarding the size of Prânas.

Adhik. VI (9-10) Do regarding the origination of Mukhya Prâna.

Adhik. VII (11-12) Do do the dependence of Mukhya-prâna.

Adhik. VIII (13) Do do of other Prânas upon Mukhhyaprâna

Adhik. IX (14) Do regarding the size of Mukhyaprâna

Adhik. X (15-17) discusses the question whom the organs of sense obey or belong to, the soul or the Lord. Adhik XI (18—20) decides that all the thirteen called Pranas are not Indriyas; but only twelve are such, while Mukhyaprâna is no organ.—Adhik. XII (21) reconciles the Srutis regarding the question whether the body where the organs of sense are imbedded is the creation of Virincha or Brahman.—Adhik. XIII (22-23) explains the different statements regarding the material out of which that body is produced and concludes the enquiry into the objections begun in this Adhyaya.

ADHYAYA III.

It has been shown in the first two Adhyayas what the nature of Brahman is, which is briefly indicated in the first Sutra. The words 'then' and 'enquiry' in the first Sutra indicate the means of obtaining Moksha, which are discussed in this Adhyaya. The grace of the

Lord is the chief means of release and it can be obtained only by knowing Him and seeing Him. Neither the grace of the Lord nor the knowledge of Him can be secured by force of command; for they are not in the range of human effort. Then rules may be laid down only for adopting such means as may lead to knowledge. The enquiry for knowledge consists of study, reasoning out the points of belief and deep contemplation of the thing conclusively known by these processes. Those only are fit to enter upon such an enquiry who are full of devotion to the glorious Lord. Primarily, devotion is the result of the knowledge of God's glories; but it has to be firmly rooted in the heart which is divested of all attachment to all other things. Hence Vairagya or conquest of passions and desires is to be first ensured; nor is this simply the result of any rules that may be laid down. The only means then of turning away the mind and heart from worldly things is to clearly understand the endless turmoils of birth and death, &c.

Adhik. I (1). shows that at death the soul is not liberated from the mundane bondage but goes enveloped in subtle material coats. Hence it is clear some special means are necessary for complete liberation. Adhik. II (2) decides that all the Bhutas (elements) accompany the departing soul. Adhik. III (3) clears a further doubt and establishes the preceding conclusion. Adhik. IV (4) proves that Pranas go with the soul. Adhik. V and VI (5 and 6) deal with certain objections to the interpretation of the text quoted in the previous Adhikaranas.—Adhik. VII (7) establishes that Vairagya must be secured since the sacred karma can only lead to the qualified immortality in as much as the performer has not known Brahman.—Adhik. VIII (8) shows that there is no hope of exhausting the results of karma by actual experience, since those going to Swarga return with a remnant of karma and multiply it.—Adhik. IX

(9) states that the route leading to Swarga and that of return are not the same, thereby showing that they are wrought with miseries and Vairagya is necessary to be secured.—Adhik. X (10—12) discusses the meaning of certain Srutis which describe the results of righteous or unrighteous conduct.—Adhik. XI (13-15) shows that those who neglect sacrificial and other duties are also subject to the pains of going to the purgatory, &c. Adhik. XII (16) states that there are seven regions of hell, of which the lowest ones are meant for those that suffer eternal damnation in consequence of hating Brahman, &c.—Adhik XIII (17) shows that there is no pleasure or happiness in hell though the all-powerful Lord is present even there exercising His supreme control. Adhik. XIV (18) refutes the view that the souls can independently work out their goal, and accordingly interprets the Sruti advanced by the Purvapakshin.—Adhik. XV (19—23) establishes that happiness or any pleasurable sensation is absolutely absent in the lowest hell of Andhatamas.—Adhik. XVI (24) teaches that the sacrificers do not become Dhuma &c., but they only sojourn with them on their way back to the world of birth and death.—Adhik. XVII (25) shows that the soul descending from Swarga is not delayed on its way for any long period, but in the course of a year enters the womb of the mother. Thus there is no hope of escaping from corporeal existence by delaying on the way—Adhik. XVIII (26-27) explains that the sacrificers do not suffer miseries while they are in seeds of grain, &c., on their return from Swarga. Otherwise Vairagya as well as the duties laid down by the Srutis might be abandoned as productive of no good.—Adhik XIX (28) settles that the soul first enters the father before going to the mother.—Adhik. XX (29) states that as a rule the gross body with which the soul has to experience the fruits of Karma is produced only when he is in the mother's womb.

PADA II.

The purpose of this Pada is to inculcate devotion or intense love to God. It is properly taken up after Vairagya necessary to intensify it and before the discussion of meditation whose mainstay it is. Here devotion is neither defined nor made the subject of a compulsory rule, but only the glory of the Lord is pointed out in order to engender devotion which consists of the real knowledge of the Lord's greatness and powers and the consequent love to Him.

Adhik. I (1-4) states that the dream creations and vision are in the power of Brahman and the things seen in a dream are created out of the impressions imbedded in the mind and they are real and that they may become true indications of coming good or evil Adhik. II (5) states that it is by Brahman's will the dream vision is also withdrawn, Brahman who is the cause of bondage and release.—Adhik III (6) states Brahman alone brings about and controls the state of wakefulness too.—Adhik. IV (7) shows that the soul in sleep enters into the Lord who is present in the Nadis.—Adhik. V (8) states that it is Brahman that wakes the soul from sleep. Adhik. VI (9) concludes that all the states the soul may be in are brought about by Brahman alone.. Adhik. VII (10) answers an incidental question what becomes of the soul falling into a swoon. Adhik. VIII (11-13) clears the doubt caused by the Vedic statements which attribute wakefulness and other states to Viswa, Taijasa, Pragna, to whom different places are also assigned, and shows that they are all the forms of Brahman only, not limited by time, place, etc.—Adhik. IX (14-17) discusses the question what Brahman essentially consists of, His form and colour; and shows that His form, colour, etc., are not the product or effect of Prakriti or non-intelligent separable matter.—Adhik X (18) refutes the view that the soul is not an entity different from Brahman—

Adhik. XI (19) establishes the usefulness of practising devotion to the Lord. Adhik. XII (20-21) shows that the Lord's dispensation is apportioned to the intensity of devotion which the souls are capable of and practise according to their capability. Adhik. XIII (22) proves that the Lord is not only the creator, is not only of this or that power, but He is the protector, etc., of all and is the Lord of all powers.—Adhik. XIV (23—27) establishes that the Supreme Being is always non-manifest and cannot be made manifest by the mere force of our efforts and He of His own accord reveals Himself when pleased with our devotion. Hereby it is shown that our devotional endeavours to win His grace must be as intense as possible and can never be too great.—Adhik. XV (28-31) explains how the Supreme Being and His attributes are absolutely identical and how they can be still spoken of in different terms. This question furnishes the basis for the category of Visesha propounded in Madhwa's philosophy.—Adhik. XVI (32-34) teaches that the excellent attributes of Brahman are not of the same kind as those known in the world denoted by the same terms, but that the same terms are used only to assist our understanding.—Adhik. XVII (35-36) teaches that the bliss etc, of Brahma and other souls are only the reflection of the Lord's bliss etc., and that the souls may still be different and of different grades and capacities.—Adhik. XVIII (37) teaches that the form seen during meditation through the force of imagination is not Brahman; thus maintains the previous conclusion that Brahman is non-manifest. Adhik. XIX (38) reassures us that by this non-manifest all-pervading Brahman alone the universe is created, destroyed, etc., and is in fact subject to all changes of state. Hence the necessity is shown for concentrated devotion to Him. Adhik. XX (39—42) establishes that Brahman is the sole dispenser of the fruits of which Karma or Dharma is said to be the means.

PADA III.

This treats of Upasana which means enquiry into Brahman, *viz.*, study, investigation and reasoning, contemplation and meditation. Only the devout are fit for it and only from such means the direct knowledge of Brahman arises. Upasana is of two kinds, (1) study, etc., and (2) deep meditation. The former is the only foundation on which meditation can rise. This point forms the subject of the first Adhikarana. For only when all scripture is carefully studied and every statement is realised as consistent and reasonable, judgment becomes strong, doubts and misapprehensions are ended so that one can practise meditation with perfect concentration.

Adhik. I (1-5) proves the necessity of studying and understanding what all the Vedas mean, for there is only one taught by the Vedas acceptable to all. It is pointed out that the knowledge which every one of the eligible is fit to acquire is the result of his rescarches into the whole body of the Vedas, partial enquiry never leading to a complete and thorough idea.—Adhik II (6-9) establishes that meditation requires the contemplatist to collect or comprehend in one mental act all the excellent attributes of the Lord declared by all the Vedas—Adhik. III (10) states that the power of comprehension differing in the different souls, the number of attributes meditated on together will be what each comprehends—Adhik. IV (11) shows that it is necessary for Brahma and other exalted souls to comprehend many attributes corresponding to their rank in the scale of eligibility and the fruit they are entitled to—Adhik. V (12) teaches that bliss and certain other qualities of Brahman are to be contemplated by every one seeking Moksha, as they correspond to the chief result to be attained in Moksha.—Adhik. VI

plate an increasing number of qualities.—Adhik. VIII)15-16) discusses the optional nature of contemplating and comprehending the attributes more or less, by the different souls; and adduces reasons for each of the alternatives.—Adhik. IX (17) clears the doubt produced by the option discussed above, whether bliss etc., should or should not be contemplated along with '*Atmatva*.' Adhik. X (18) teaches that all should contemplate '*Atmatva*' the attributes connoted by the term 'Atman.') Adhik. XI (19) teaches the qualities of Brahman should be contemplated as those not found in the things of the world. Adhik. XII (20-21) shows that the result corresponds to the means, *i.e.*, the meditation practised.—Adhik. XIII (22-23) settles a further question whether all should contemplate the qualities connoted by the term 'Atman.' Adhik. XIV (24) points out certain attributes are not to be contemplated by all.—Adhik. XV (25) answers the question why the qualities declared in *all* the Vedas should be known *by a study of all the Vedas* if they be found to be given in a particular portion. Adhik. XVI (26) excludes some other qualities as not being fit to be contemplated by all.—Adhik. XVII (27-28) states that even the released meditate on God and thereby emphasizes the indispensableness of practising meditation as the means.—Adhik. XVIII (29-31) discusses whether the released are bound to perform the holy acts. It is stated that they may or may not do as they please. Otherwise they cannot be said to be released and it is reasonable that what is purely the means ceases to be pursued when the end is gained. Hence it becomes clear that even in Samsâra, meditation has to be chiefly practised.—Adhik. XIX (32) declares that no one who has seen the Lord and known Him directly fails to attain Moksha (release). Adhik. XX (33-34) proves that the eligible are graded according to their powers of meditation etc., both in life here and in their heavenly existence, and shows how this

absence of equality cannot affect their blessedness in heaven.—Adhik. XXI (35-37) decides that Mukhyaprâna is at the head of all the souls and the series of the eligible in the ascending order ends with him.—Adhik. XXII (38) establishes that Brahman is the immediate superior to and is the Lord of Mukhyaprâna and that it is right to contemplate Brahman.—Adhik. XXIII (39) answers an objection to the foregoing conclusion and interprets the Chandogya Sruti which refers to Brahman the Lord of all. Adhik. XXIV (40-42) shows that Sri Lakshmi being eternally blessed does not come under the head of the eligible who have to practise meditation etc. as the means of obtaining release; and that out of overflowing love and devotion she also contemplates the Lord. Thus Mukhya-Prâna is proved to be the highest of the eligible and there is none between him and Brahman.—Adhik. XXVI (43) decides that it is not sufficient to adopt any one of the means but all should be followed, as Sravana, Manana, etc., have distinct functions in producing the knowledge of Brahman.—Adhik. XXVI (44) teaches how each has to perform meditation *i.e.,* according as the preceptor permits him to do. Adhik. XXIII (45) shows the grace of the preceptor has a greater power than all the efforts which the pupil ought to make, and therefore it should be secured by all means. Adhik. XXVIII (46-47) incidentally discusses the question whether the pupil may go to different preceptors after being initiated by one. Adhik. XXIX (48-49) establishes that knowledge is the only means of attaining Moksha and hence meditation ought to be made for the sake of that knowledge. Adhik. XXX (50) proves that that knowledge alone for which meditation is necessary leads to Moksha, and not the Karma. Adhik. XXXI (51) teaches that devotion, control of passions and other virtues, contribute towards the acquisition of knowledge and therefore they ought to be secured. Adhik. XXXII (52) establish-

es that the perception or the sight of Brahman is not of the same intensity in all. Adhik. XXXIII (53) teaches that release does not result from seeing any form (manifestation) of the Lord, but only on seeing the particular form as may be intimated by the preceptor it is gained. The seeing of that particular form is called Bimbadarsana. Adhik. XXXIV (54) explains the meaning of a particular Sruti which appears to state that devotion is the independent means of securing Moksha and shows that such a statement proceeds on account of devotion being the highest factor. It is also shown that by the term 'devotion' in the Sruti Brahman alone is denoted for the reason that He works through it. This indirectly confirms the position that Brahman is non-manifest. Adhik. XXXV (55-56) discusses whether an essential aptitude is to be admitted in those eligible for meditation etc. and decides that even the state of being differently conditioned as Amsa and Amsi as in the case of Indra and Arjuna, does not make them two different things having a beginning and an end, and that Amsa and Amsi being one, the former undergoing the trials for the Karma of Amsi, the essential qualification of eligibility must be admitted. XXXVI (57-58) teaches that it is necessary to duly contemplate and worship the gods who depend upon the Lord's Person. Adhik. XXXVII (59) teaches. the quality of being Bhûman (perfect) is to be contemplated along with every other attribute of Brahman Adhik. XXXVIII (60) shows that the idea of perfectness in contemplating every quality as Bhuman necessarily differs according to eligibility, just as the comprehension of words and sentences differs in different men, though each has a perception of the whole. Adhik. XXXIX (61) declares that the eligible may contemplate some manifestation of Brahman other than that called Bimba which is required to be meditated on for final release. Adhik. XL (62) discusses the question whether the Lord may or

may not be worshipped for definite purposes other than Moksha and, if permissible, how to do it. Adhik. XLI (63-66) shows that the gods have to meditate on Brahman that they rest on the particular limbs of the Divine Person from which they have sprung and those gods are to be worshipped only as such by others—Adhik. XLII (67-68) clears a doubt with regard to the foregoing conclusion and shows that the worship and contemplation enjoined therein are to be performed by the gods and not by all.

PADA IV.

Here the power of knowledge is discussed. Adhik. I (1—9) holds a long discussion and decides that by means of knowledge not only Moksha is attained, but also every thing else that may be desired by the wise—Adhik. II (10—12) proves that all are not eligible for the knowledge of Brahman here spoken of—Adhik. III (13) states that the highest measure of eligibility is not to be found in everybody and it is more or less according to their essential capacity or aptitude—Adhik. IV (14—33) holds a long and exhaustive discussion whether those who have seen Brahman and obtained wisdom might become unfit for release by doing what is prohibited, whether they are bound to do what is enjoined upon man by the Vedas in the different Varnas (caste) and Asramas, whether there is anything to be gained by observing the rules of conduct, etc., or there is anything to be lost by omitting to do duty or by doing what is prohibited—Adhik. V (34—40) proves that the eligible alone are entitled to the knowledge of Brahman, while others are not, and that this essential and natural distinction is never changed.—Adhik. VI (41—43) teaches that the knowledge of Brahman is to be gained by those who do not aspire to the rank of the celestials or even to that of particular Rishis, who may however seek to extend their knowledge generally—

Adhik. VII (44—46) treats of the question how the soul obtains a part of the advantage of knowledge which has been produced by the agency of the gods working in him and shows that the soul becomes the receptacle of grace resulting from knowledge only by the presence of the gods in his body—Adhik. VIII (47-48) states that the Sanyasa Asrama is superior to that of the Grihastha (householder), since the acquisition of knowledge in that Asrama is possible to a higher degree and with greater devotion—Adhik. IX (49) teaches that the knowledge of Brahman leading to final release is not to be lectured out and imparted promiscuously to all and it has to be imparted to the qualified in the due manner laid down by the Sastras and custom—Adhik. X (50) declares that in the absence of any obstruction Brahman is seen in the very life in which one has completed the course of enquiry, etc., Adhik. XI (51) affirms in conclusion that release is assured to those who have seen Brahman, but that it is realised in some other life when all Prârabdha Karma is spent and not necessarily in the life in which Brahman is seen.

ADHYAYA IV.

The results of seeing Brahman are described in this Adhyaya. Moksha, the fruit of knowledge is of four-fold description. (1) The reduction of Karma. (2) Departure from the material body. (3) The path travelled by the released. (4) The realisation of eternal blessings. The four Pâdâs of this Adhyâya respectively treat of these four aspects of Moksha. So, the first Pada tells us how the wise become freed from all the effects of Karma. Before beginning the subject proper a few Adhikaranas are devoted to the discussion of certain rules of conduct to be daily observed in connection with meditation, etc., laid down in the preceding Adhyaya.

Adhik. I (1-2) teaches that study, etc., should be repeatedly resorted to as their performance for once cannot produce the desired effect—Adhik. II (3) requires that everyone should contemplate Atman (Vishnu) as his Atman (Lord) and should instruct his pupils accordingly. —Adhik. III (4) prohibits identifying symbols with Brahman—Adhik. IV (5) teaches that Atman should be contemplated as Brahman (perfect in all excellent attributes) —Adhik. V. (6) requires that the gods should in their contemplation remember themselves to be those limbs of the Divine Person from which they have sprung—Adhik. VI (7—11) lays down that meditation should be performed in the sitting posture keeping the body and mind in a state of perfect rest in places and times most favourable to concentration—Adhik. VII (12) shows that meditation of Brahman must be continued to the close of life (till release) Adhik. VIII (13—19) teaches that when Brahman is seen the previous and subsequent evil Karma becomes destroyed, while all the merit acquired by him who falls into hell is also destroyed. It is further stated that those two sets of Karmas are only such as have begun to bear their fruit; that the Akâmya Karma performed before the dawn of wisdom produces knowledge, while that performed by the wise enhances the fruit of knowledge, *viz.*, bliss in heaven. Thus it is plain all other Punya Karma too is allowed to perish in the case of the wise. But the Akamya Karma which the wise perform with devotion does not perish, which the Sruti distinctly declares. The Prarabdha Karma, good or evil, is to be exhausted by experiencing the consequences, when without further delay release is attained.

PADA II.

How the wise whose Karma is destroyed by know-

ledge and fruition become divested of their material body is explained in this Pada.

It happens in two ways. In the case of the gods their bodies fall off when they are withdrawn into their superiors. In the case of others the soul takes its departure through the Brahma Nâdi. They are treated of in the order of their importance.

Adhik. I (1-2) explains that speech (Uma) enters into Mind (Rudra); and so all the gods enter in order into those by whom they are controlled—Adhik. II (3) shows that Mind enters into Prana—Adhik. III (4) shows that Prana (Virincha) enters into Paramatman—Adhik. IV (5) states that all the gods except those otherwise specified enter into all the elements—Adhik. V (6) answers an objection to the foregoing conclusion, which is confirmed. —Adhik. VI (7—14) argues out that Prakriti (Lakshmi) is not withdrawn into Brahman and shows that otherwise Prakriti also would have to be considered one of the eligible seeking release—Adhik. VIII (15) shows that the gods other than Chaturmukha go to Paramâtman on release—Adhik. VIII (16) shows that all the released are under the control of the Lord's power, *i.e.*, they do not become absolutely independent like the Lord—Adhik. IX (17—21) discusses and explains how the wise souls (men) depart from the body in going to heaven—Adhik. X (22) teaches that it is necessary and useful to remember the path to be travelled and the several stages to be reached.

PADA III.

This Pada describes the path travelled by the souls issuing forth through the Brahma Nâdi and what they reach.

Adhik. I (1) shows that the path begins with Archis, etc. This is necessary to be distinctly known as required in the last Sutra of the preceding Pada—Adhik. II (2) determines that the second stage reached is Vâyu—Adhik.

III (3) determines that Lightning is reached after the Year. —Adhik. IV (4-5) clears the doubt whether the Vâyu mentioned in the second stage is the chief Vâyu or some other and shows it is Ativahika, not the chief—Adhik. V (6) determines that Mukhya Vâyu is the last stage to be reached and from him the soul has to pass on to Brahman —Adhik. VI (7—16) first gives the views of Badari and Gaimini which they have severally imbibed in the course of Sri Vyasa's instruction and concludes by accepting both the views, since they apply to different cases. The wording of the Sutra (15) is transparent enough to show that Badarâyana mentions always the partial views imbibed by His pupils and not the views that would be contradictory to, and inconsistent with, the unmistakable conclusions of His own given at such places.

PADA IV.

This Pada discusses the questions relating to the enjoyment of bliss by those who have reached Brahman along with Chaturmukha.

Adhik. I (1) proves that the released having reached Brahman enjoy their blessings remaining for ever with Him and under His guidance. Otherwise all that has been said about Brahman as the goal would become inconsistent—Adhik. II (2) decides that he who is spoken of in the Sruti as enjoying blessings is only the released soul. Hereby it is clearly shown that the released are really enjoying eternal blessings—Adhik. III (3) establishes that the Supreme Light which the released are declared by the Sruti to reach is Atman (Vishnu) only—Adhik. IV (4) shows that those who attain to Sâyujya Mukti enjoy the blessings along with the Lord. Hereby it is seen that Brahman also enjoys all the blessings —Adhik. V (5—7) discusses the possibility of enjoyment of blessings by the released and decides that the opinions of Gaimini and Audulomi are both true, *viz.*,

though the released are divested of all material body, some (obtaining the Sâyujya Mukti) enjoy the blessings through the Lord's Person, all others in their essential body consisting of knowledge (in their Spiritual body)—Adhik. VI (8) shows that the released who have reached Brahman obtain all their blessings by mere wish, *i.e.*, without any efforts for their realisation. Otherwise heavenly abode would not be worth seeking after—Adhik. VII (9) shows that the released are not subject to the control of those who are inferiors to them.

Adhik. VIII (10—16) again treats of the question how the released can enjoy the blessings. Though this has been already discussed in Adhik. V. an objection is suggested by the statement in Sutra 8 that the blessings are secured *by mere wish*. The objection may be stated thus. It may be asked whether the released may or may not have an external body. If they have, they might be subject to miseries again. If they have not, enjoyment is not possible for want of means. Further, it is not sufficient to say that some enjoy through the Lord's Person; for even then most of them have no means of enjoying bliss; and it cannot be said that these can enjoy by means of their essential nature; for that has been found to be no means of experience when the soul remains in his purely essential nature during sleep. In reply it is pointed out that the released may of their own accord assume a body of Suddha Satva and enjoy pure blessings. There is no misery arising from such a body, since it is Suddha Satva and is not produced in consequence of Karma. Even if they do not assume such an external body, enjoyment is possible as in the state of dreaming. Moreover the released do not entertain Abhimâna or any misapprehension in respect of the external body they assume. Further arguments will be found in the text.

Adhik. IX (17—20) determines the extent of

powers and blessings which the released enjoy, discussing by the way some important questions regarding them—Adhik. X (21-22) decides that the experience of happiness by the released is eternal and does not become increased or diminished in the course of their enjoyment. —Adhik. XI (23) emphatically establishes in conclusion that the released never return to Samsâra (mundane bondage) and hence the Moksha that has been held out as the highest end of man is worth gaining.

From the foregoing summary and remarks, it becomes evident that the Acharya's interpretation of the Sutras diverges from that of every other commentator, not in a few important points alone, but in almost every point. The divergence is perceived greater as we better make out the significance of the numerous observations made in the course of this and other works he has written. No question in his system is considered to be satisfactorily examined until the investigation ends in appealing to some fundamental principles of logic and psychology. Numerous are, therefore, the points which require elucidation and justification by contrasting them with those of other systems. But instead of lengthening this review, the task may be done with greater propriety in connection with the special work he has intended for the purpose. However, a few words have to be said regarding the style of the Bhashya itself.

It is said that one and twenty Bhashyas had preceded that of the Acharya on the Brahma-Sutras. Nearly eight centuries ago when he wrote this Bhashya, voluminous commentaries were less required than the influence of good teaching, and the authority of the Sacred Literature had greater weight and attraction than fine writing. So he has written works which are mostly compilations of statements from the various works which the scholars of his day must have admitted as authorita-

tive. Turning to any page, the reader will find that under each Sutra some Vedic texts and Smritis are extracted, now and then a few words of his own being added to introduce or to conclude the point of discussion. From this circumstance, the Bhashya has been pronounced to be rather concise, why, too concise to be intelligible to the ordinary student. It is true that the work is very concise; but it cannot be said that the work is not intelligible. The Srutis quoted in the work cannot by themselves be understood and so Smritis translating them are given side by side; sometimes Smritis are first quoted, if they make the meaning of the Sutras more readily intelligible and then follow the Srutis intended by the Sutras. If any one of moderate insight into the Sanskrit language would read only the Sutras and the Smritis, he cannot miss any of the important ideas contained in the Sutras or those which the Acharya intends to place before the student. If the enquiries of the learned minds do not apparently find satisfaction, he would *teach* them the power of his words. Hence it has been observed by his pupil that 'the Bhashya teaches the young learners in unmistakable words what savants cannot fully comprehend.'

The authorities are drawn from more than a hundred works consisting of Mantras, Brahmanas, Upanishads, Itihasas, Puranas, Samhitas and Tantras, to which the quotations have been traced or referred. There are still about one hundred and fifty passages from unknown sources. At the present day it may not be possible to find some of the works named in the Bhashya or even those that may be found may have become corrupt from various causes. But this state of things does not interfere with the value of the quotations; for the whole course of exposition and reasoning shows that every statement has to receive its authoritativeness from the logical and true ideas it conveys, not from the sources to which it

may be referred. This view of the Acharya is fully borne out by his treatment of the various connected questions in his Prakaranas or supplementary works. Some of the other merits and advantages of the method he has adopted have been incidentally mentioned in the earlier portion. Lastly it may be observed that the moderate extent of the work has been an incentive both to the master and the pupil in taking up the study of the Bhashya; comparatively therefore more Madhwas study their Sutra-Bhashya than the followers of other teachers do their own.

There is one important point to which modern scholars may be glad to have their attention drawn. Recent Philological researches and the comparative study of languages have led to the belief that the Rig-Veda mostly speaks the history of the good old Aryans. Consequently the Veda Bhashyas have been denounced as not interpreting the true sense of the Vedic poets. Thus the unbroken current of tradition as to the religious and philosophical interpretation put upon the Vedas has been called into question. It is then a real difficulty to reconcile ourselves to both these positions. But the principles which, according to the Acharya, the first Adhyaya propounds can help us to find a solution. In this connection the last six Sutras of the second Pada and the Sutras 16 to 23 of the fourth Pada of this Adhyaya deserve to be made the subject of a careful and comprehensive study. Here questions are discussed how the Speech man has made or learnt to denote or speak of things in the world of perception and of every day experience has, in course of time, come to convey deeper things. In the answer the relation between the two kinds of things is made the basis of explanation, which in its turn gives a glorious insight into the progress of thought in the human mind. It is but natural that the ancient seers who from time to time taught the world made their common speech when

their progressing mind required it, also the vehicle of their cogitations of a different kind, instead of inventing a new language or making a fresh literature for the purpose. Especially in ages when writing was not the means of handing down to posterity the products of their mind, it was most convenient to have the same language and literature with different exponents to serve all purposes. Accordingly Sri Madhwa Charya lays down in consonance with the teaching of the Sutras that the Vedas have at least three senses and they are intended to tell us of everything in the world (*vide* page 94, lines 31–35).

If it is not easy to have through the Sanskrit Text a clear idea of the system that is taught, the difficulty will be found to some extent solved in this popular rendering. So, it would suffice to conclude with a rapid sketch of the cardinal points which have already been set forth in different connections. According to this system, there is but one God or Brahman identified with Vishnu who is the Absolute Being of all powers. Among the dependent existences Sri or Lakshmi is the only one that is eternally blessed witnessing the glory of God through eternity. Other Spiritual beings are many who are not all of the same kind or of the same capacity and quality; they are indeed innumerable and are said to exist in groups of infinities; they are all separate in substance from the Lord and from each other; they are all eternal. There is also the principle of unintelligent matter apparently homogeneous, but really composed of different principles in a subtle state, which, when worked up by the guiding activity of the Lord and by the necessary activity of the soul, develop into the perceptible universe. Thus, the Acharya teaches that the Lord is real, the soul is real, matter is real and the mundane bondage is also real. The soul has to work, through the grace of the Lord, for release from the real bondage which He alone can dis-

solve. The moral responsibility of the soul is distinctly declared by the Sutrakara, as well as the distinctness of the soul from the Lord (*vide* Sutras II. iii. 33 and 28). These two things being granted, the reality of the bondage and the endeavours on the part of the soul for release are sensibly conceived and taught. These truths are all made to rest on the firm ground of reasoning consistent with the three principles of evidence, Sabda, Pratyaksha and Anumana. Nothing is said to exist or denied existence in the absence of or against such evidence. A correct knowledge of all things, material and spiritual, naturally leads the eligible to a knowledge of the Gracious Narayana; such knowledge and the devotion engendered by it, are the only means of obtaining His Grace. Hence, at the close of the Tatvaviveka, the Acharya observes

"Surely, he finds release from *Samsara* who understands and (contemplates) that all this limited existence is ever under the absolute control of Hari."

VEDANTA-SUTRAS

WITH

MADHWA BHASHYA.

SUTRA-BHASHYA.

FIRST ADHYAYA.

FIRST PADA.

Narayana who is perfect in every kind of excellence and is destitute of defects, who is the object of knowledge and the goal of attainment, is bowed to in reverence, as also are the Preceptors; and the meaning of the Aphorisms is expounded.

In the age of Dwapara, pure knowledge became everywhere disturbed (overlaid with doubt and misapprehension), and Brahma, Rudra and the other gods having prayed for its correct declaration, the glorious Narayana became incarnated as Vyasa.

To those that desire to attain the good and to avoid the evil, but do not perceive the means therefor, He (Vyasa), for the purpose of manifesting the same restored the Vedas that had been lost (forgotten), divided them into four (Rik, Yâjus, Saman and Atharvan), and these again into twenty-four, a hundred and one, a thousand and twelve (branches respectively); and for the sake of the correct understanding of their import, He composed the Aphorisms known as Brahma Sutras. It is hence declared in the Skanda, "The wisdom which had been derived from Narayana was in the Krita age perfect (as given). In the next age of Treta, it was changed a little; and in Dwapara it became wholly altered. Further, owing to the curse of the sage Gautama, wisdom became converted

into false knowledge; and Brahma, Rudra and the other gods became confused in mind (out of compassion for the mortals) and sought refuge under Narayana, the faultless as the fittest to be resorted unto for refuge. Having been informed by them as to what had to be done, this Supreme Person of divine glory became incarnated in the form of a sage born of Parasara and Satyavati. Thus He, who is the Lord Hari of supreme glory, Himself gave forth the Vedas which had been lost to the world; and divided them into four, and these four again into twenty-four, a hundred and one, a thousand, and twelve branches respectively; and, for the proper understanding of their import, He composed the *Brahma-Sutras* or the great aphorisms which possess in full the chief requirements of Sutras or aphorisms. Those that know the characteristics of the Sutra, say that it should be concise, unambiguous, of fresh and high import, of universal application, free from repetition and inaccuracies of word and sense. Hence (as this body of aphorisms has all the essential attributes connoted by the term Sutra), the Brahma Sutra is worthy of being spoken of as the Sutra without any qualifying word; just as the name Vyasa by itself denotes Krishna (Dwaipayana) and when qualified, other individuals (also named Vyasa). And the learned understand other Sutras to be qualified aphorisms (and speak of them only as such); for a word by itself imports the thing of which it is primarily the name, and it denotes other things only when qualified. Such is the observation of those that are versed in the Vedas and possess an insight into the real significance of words. Having produced such aphorisms, wherein are declared the rules for the solution of all questions (connected with the Vedas)—the rules which form the basis of all other doctrines propounded for the interpretation of the whole body of (scriptural) words, the

famous Vyasa, that is, the Supreme Person of divine glory, once more established right knowledge in Brahma, Rudra, and the other gods, in men, Fathers (Pitris) and Birds, and shines most illustriously"; and so on.

1. *Then therefore enquiry into Brahman.*

The word 'then' is used as being auspicious and it denotes immediate consecution (in respect of eligibility); and the word 'therefore' points to a reason. The Garuda Purana says accordingly—" All the aphorisms invariably begin with the (initial) words 'then' and 'therefore.' What is the reason therefor? What is their import? O Knowing one, what makes them so highly important? Be pleased to explain this to me, O Brahma, so that I may rightly understand them. Thus requested by Narada, Brahma, the foremost among the wise, declared as follows. The word 'then' is used to denote the immediate consecution in respect of eligibility, and also to serve as an auspicious expression. And the word 'therefore' is used to convey a reason; or it may mean 'through the grace of the all-pervading Lord'; for it has been given out that He propels the activities of the minds of all. When the Supreme Vishnu wished to create the world, two things first came out (of Him), the sacred syllable 'Om' and the word 'Atha' (then). They are, therefore, the first in order. And thirdly was given out the word 'Atah' (therefore), which tells us further that He is the reason (of this enquiry). The syllable 'A' which, (like its soul), pervades all speech, declares the Supreme Brahman. The syllables 'ta' and 'tha' whose presiding deity is Prana signify His pervasion and immutable essence. Hence all these are considered by the wise to be fit for being pronounced at the commencement. The great seers having thus perceived the true power and force of the words 'atha' and 'atah' use them alone in the beginning of aphorisms."

And in the Bhagavata-Tantra, eligibility is thus described—" The eligible persons are in fact of three classes, the lowest, the middling, and the highest. Of these the lowest class comprises men of the highest order. To the middling class belong the sages and the celestial musicians (Gandharvas); and the gods are of the highest class. This is the classification based upon nature. Again there is the further classification based on merit. He is said to belong to the lowest class who is only devoted to the highest Lord and has mastered scripture; he is of the middling class who markedly unites unto these the qualifications of tranquillity, &c.; and he is accounted to be of the highest class who, in addition, perceives the futility and the perishable character of all things from the four-faced Brahma down to the clump of grass, and who, thus rising above desires, resigns himself to the feet of the Lord Vishnu, and in Him sees all his works secure. Further on, this is established in the Sutras, 'Of him who has studied all the Vedas,' and, 'Not without difference.' (III. 4-12-13). (To the same effect) there are the following scriptural texts also. 'When he has devoted his mind to the Lord, controlled the senses, eschewed pleasures, become indifferent to hopes and fears, and perceived things as they are, he shall find the Lord within himself.'—(Bri. U. IV. 4-23). He that is fit to attain the knowledge of Brahman shall, consider well and realise the futility of the other worlds to be reached in virtue of (good) deeds, and shall subdue his desires; for the eternal world (of bliss) is not attainable by deeds (which can only yield results that are not eternal)." 'That he may know Him well, he shall dutifully seek a preceptor who is learned in scripture and devoted to the Lord.'—(Ath. U. I. 2-12). 'But to him is the Lord accessible, whom He chooses out of grace, and to him the Lord reveals Himself,'—

(Kath. U. II-23). 'To him whose devotion to the Lord is intense and who is in due measure devoted to the preceptor as well as to the gods,—to him all the things imparted in instruction become evident and shine in his spacious mind.'—(Sv. U. vi-23). And in the Vyoma Samhita, it is said thus—" Even those of the lowest caste devoted to the Lord are eligible for initiation in respect of the knowledge of the sacred names of the the Lord; while women, Sudras, and vile Brahmans are allowed to obtain knowledge from Tantra works as explained in part by others, but not from a regular study of such works. Those of the first three castes who are sincerely devoted to the Lord Hari (the purifier) are fit to acquire knowledge as given in the Vedic texts. And the women (of the celestial order) are also eligible for the study of Scripture; and they are Urvasi, Yami (the wife of Yama), Sachi and other goddesses, (as also the wives of Rishis).

As without the grace of the Lord there can be no release, and without knowing Him, His high grace cannot be obtained, (and without an enquiry into the Holy Word and meditation on Him, such knowledge cannot be obtained), the enquiry into Brahman 'ought to be made.'

In a simple or complex sentence, that word or clause may be supplied as an ellipsis, without which (word or clause) the meaning of the sentence would be incomplete, but need not be so supplied where this can be dispensed with, such is the rule of the learned. (Brihat Samhita.)

'Here' among the eligible, He who knows Him thus attains to immortality. For there is no other way leading unto Him.' (T. A. iii-12). 'I am indeed highly beloved of the wise and the wise are beloved of me.' B. G. VII-17). He, 'the gracious Lord is reached by

him whom He chooses.' 'Verily, the Lord is to be seen, to be heard, to be thought about and to be contemplated.' (Bri. U. VI. 5-6). So say the Srutis and Smritis.

By righteous deeds alone, the lowest measure of the grace of the Lord is said to be obtainable ; by study and such other things, a higher measure; but by knowledge only is the full measure of the grace of the Lord (obtainable). And it is said that through the lowest measure of divine grace, one enters *Svarga* (the world of Indra) ; by the still higher grace one acquires a place in the (celestial) sphere underneath the *Janalôka ;* and only by His perfect grace does the soul attain salvation. To hear (to study) the scripture, to reflect on the things taught therein, and to meditate thereon and to be intensely devoted to God are the only means of securing the full and direct realisation of the Lord; no other means is held to be of such primary importance. For, except by these means, no one has ever acquired that knowledge. (Naradiya Purana).

And the term Brahman primarily denotes Vishnu only : for there are Scriptural passages which run thus : "He who abiding in the sea is but slightly known by the wise, who transcends perception, who is eternal, who holds sway over all beings, from whom the Great Mother of the world issued forth, and by whom the souls are brought into the world of life bound up with their actions (Karma), and imprisoned in the five elements."—And after this, "He is the embodiment of pure wisdom, is consciously active, and is, as the wise say, the one Lord of the world." (Mn. i). From this subsequent statement (We know Narayana, we contemplate Vasudeva), and therefore, may Vishnu impel us (towards good). (Mn. i). It is evident that Vishnu is referred to in the previous passage. But other words (names) occurring in the passage, cannot however, lead to other (deities being taken as the

highest Lord). For—' From Him (the names of) the things of the world derive their connotation; and consequently all the names cannot be interpreted to denote (any of the deities forming part of) the world. That Lord is said to be Vishnu whom all the words (by their connotation) declare' (Bhâllaveya Sruti). 'To Him all the rest of the world goes, (to Him) who is carefully enquired into, and bears all alone the names of all the gods.'—(Rv. X. 82-3). Here the expression 'all alone' precludes other deities from being the denotation of all names (words).

In the navel of the Unborn (Vishnu), that thing is set on which all the worlds stand;' (Rv. X. 82-6). This is a well-known indication of Vishnu. It is not fit to give up a well-established meaning for the sake of another; for it is said in the Skanda 'To Him is (our) obeisance made in whose navel has grown up the lotus, the prop of the worlds, as referred to in the Sruti, 'In the navel, of the Unborn'—to Him the glorious Vishnu who is the cause of all the states of the world and the sole author of the universe.' Another text which refers to the same subject says, '(He) who is far above the heavens (Sri) and farther away from the earth (Bhumi)' and so on (Rv. X. 82-5). Again in the Sruti, Lakshmi says 'I can make whomsoever I like, I can make the Fierce, Brahma (the four-faced), the sage, the intelligent (Rv. X. 125-5);' and concludes by saying 'And my cause dwells on the waters of the sea' (Rv. X. 125-7). Here according to the settled acceptation and the indicatory circumstances, the Fierce is Rudra, and it is Narayana (that dwells) on the waters of the sea. When there is nothing to the contrary, *the accepted* (meaning) is not to be abandoned. According to the aforesaid reasoning, all Scripture declares Him alone. 'In the Vedas, in the Ramayana, in the Puranas and in the Maha Bharata, in the beginning, in the middle and at the end, yea everywhere, Vishnu

is sung'—in the three divisions of the Harivamsa. The contradiction of other works is not (to be regarded). For it is said in the Varaha Purana 'Now I shall create such things as would soon engender doubt and misconception among men; mighty Rudra, thou too hadst better have misleading works produced (by Dadichi, etc.). Let the people be made to see what is not true and what is against truth. Make thyself well-known to the world and spread darkness with regard to me.' Also in the Skanda Purana celebrating the supremacy of Siva, this is said. 'O, Undecaying one, the moment thou shouldst, in wrath, turn thy face away from them, Brahma, Isana and other gods would be doomed to miseries worse than those inflicted upon the basest of the base'; and in the Brahma Vaivarta Purana which seeks to exalt Brahma, it is said: 'Neither I nor Siva nor others can lay claim to even a small fraction of His power. As the child sports with its toys, so does Achyuta with us.' And no such statement is to be found in the works declaring the supremacy of Vishnu, and so it has been said, "Now I shall create, etc."

The Sutrakara states the characteristics of Brahman (thus):—

2. *(That is Brahman) from which the origin, etc., of this (universe proceed).*

(Brahman is that) from whom the origin, subsistence, dissolution, order, enlightenment, nescience, (mundane) bondage (of life) and absolution (proceed). For the Skanda Purana says, 'The Person from whom the origin, subsistence and dissolution, order, enlightenment, the cover of gloom, bondage and absolution proceed, is the unconditioned Lord Hari' Scripture says, 'That of whom these beings are born, by whom when born, they live, into whom they retire for rest and life again (when released); that do thou enquire into, that is Brahman' (T.U. iii-1.) 'He is Brahman who

is the one supporter of the three (things), (matter, soul and time), who supports the earth and heavens and all the worlds' (Rv. I. 154-4). 'He under four names sets (at work) the ninety great gods like the round wheel.' (Rv. I. 155-6). 'Thou art past measuring, and fillest the whole space with thy perfect essence, none can ever approach thy greatness; there is not one, O Vishnu, who was, is or will be, that is capable of attaining to thy glory by which the glory of all the gods is limited' (Rv. VII, 99.12).

'He who is our immediate progenitor and father, who is the maker and who is cognisant of all the worlds. and the things abiding therein. (Rv. X. 82-3). These and such other texts (show that the first great cause of the world is Vishnu, who is Brahman).

By deductive reasoning other (dieties) cannot be supposed (to be the cause).

3. *For (the cause of origination, etc.,) is that of which the only means of cognition (knowledge) is the authoritative Word.*

As stated in the following and other *Srutis*, 'He who has not studied the Vedas cannot understand, so as to attain to heaven, the Lord who is perfect and the omniscient maker of all (T. B. iii.12-9).' 'The Person (indweller of all bodies) is revealed by the Upanishads only.' For deductive reasoning cannot independently or invariably be a means of proving the truth, which is said as follows in the Mahakaurma. 'In no instance or at no time syllogistic reasoning unaided by the Sruti can prove true anything by which the senses are not affected; nor can the sensuous perception do it.' But either of these when aided by the Sruti will become efficacious and authoritative beyond a doubt. The only form of reasoning admis-

sible is that which is employed to decide as to the meaning of the texts, by reconciling the apparent inconsistencies between the various portions of Scripture. But otherwise reasoning (being unprofitable) should be abandoned. For, as observed in the Varaha Purana, syllogisms can be framed in all cases (to prove anything): " Deductive reasoning independent of the Sruti can of course be employed in all cases ; therefore it is powerless to discover supersensuous things without the aid of Scripture."

" Seed, the pulse, the seed of the banyan, butter, processes of manuring, reminiscences (of a previous life), the loadstone, the lenses, the draught of water, the resolution of the body into its elements after death, propitiation of the gods, cessation of activity in a dead body—these, it is certain, are means of inferring the existence of things which senses cannot cognise." From this statement in the Moksha Dharma the atheistic position would distinctly appear untenable. Further, austerities etc., are seen to produce (their own) fruits. By the word Sastra are meant Rik, Yajus, Saman and Atharva Vedas, the Maha Bharata and the Mula Ramayana. And also whatever agrees with these is to be considered Sastra. All other extensive works do not form Sastra, but are wrong (crooked) ways (paths)—the Skanda Purana. And in the Moksha Dharma, the passage beginning with, ' the Sankhya, Yoga, Pasupata, Vedas, Aranyakas,' (the Vedas and Pancharatra having the same purport), declares the authoritativeness of the Pancharatra ; while other systems are shown to be different (of an inadmissible character) in their conclusions. ' (That) of whose cognition Scripture (is the only) means,' is the meaning of the Bahuvrihi compound *Sastrayoni* in this Sutra.

Notwithstanding that the contrary may appear to the ignorant, other (deities) do not form the subject of (the whole) Scripture. For,

4. *But that (Brahman only) is the subject of all Scripture because it is primarily connected with (all the texts in their Comprehensive sense).*

Here the connection consists of indicatory marks, consistent reasoning, etc. In the Brihat Samhita they are given thus: The beginning, the conclusion, repetition, peculiarity, the object, the explanation of purpose and suitableness are the circumstances by means of which the purport is to be determined. Accordingly when with reference to the beginning and other indicatory circumstances, the purport is consistently sought to be discovered, that (Brahman) alone becomes the subject-matter of the Sastrà. 'Scripture enjoins duties as My worship, uses Indra and all other names as My appellations, the texts that prescribe, as well as those that prohibit acts, point to Me; so, of such statements, none other than Myself can understand the true meaning.'

(Objection) :—But Brahman cannot be the cause declared by Scripture; for, "it is the highest bliss from which words together with the mind return (recoil) powerless. It is not sound, has not sound for its property; it is not cognisable by sound, by touch or by taste; nor is it one possessed of smell; it is unchangeable and indestructible." (Kath, iii 15)

Bashkkala Sruti says 'He explains (it) entirely without words.' 'That which is never explained by words, but by which words stand explained, which the ear has not heard, but by which the ear is heard.' From these Srutis, Brahman is evidently beyond the range of speech. Hence it cannot be that the cause is spoken of by the texts. This objection is refuted in the following.

5. *Since it is the object of perception, it is not what cannot be spoken of.*

'He (the votary) (by virtue of the initiation receiv-

ed) from the most exalted of souls sees (perceives) the perfect Being, the Lord of lords pervading all bodies (abiding in everything). He shall find the Lord within himself. Having received a clear notion from the preceptor or by means of Scripture, he shall endeavour after direct realisation (of Brahman). From these and like statements, it (Brahman) being declared perceptible, is positively declared by the word. Since it is a thing revealed by the Upanishads, its perception cannot arise by means other than words. It is explicitly said in " All the Vedas speak only of Him and all reflection and devotional acts are directed towards Him." (Kath, ii. 15). In the Bhagavatgita, Krishna says " By all the vedic texts I am directly spoken of. I am the author of the Vedanta Aphorisms, and it is I that fully comprehend the meaning of the texts." Other Srutis and Smritis (also) speak to the same effect.

The statement that Brahman is indescribable, etc., however, proceeds from the absence of thorough comprehension of Brahman. " The wise see the form of (the Mount) Meru and still do not see it (for they cannot see all over, in and out). (Similarly) it (Brahman) cannot be described, reasoned out, and known (entirely as such and such). So the Garuda Purana says, ' For want of thorough comprehension, Brahman though declared by the whole body of Scripture and capable of being known and inferred by reasoning, is said to be beyond the reach of words, reasoning and knowledge.' "

The interpretation put by other (commentators) upon the word *Asabda* in this Sutra cannot be justified (both according to their principles and the admission of those against whom their objections are directed).

6. *If it (that which is spoken of) is said to be the*

qualified Brahman, we deny that, on account of the word Atman (used in the text to denote the cause of the world).

It is not proper to hold that it is the qualified Brahman that is spoken of as capable of being seen and described, and not the unqualified; for the word Atman used to denote the Lord (precludes this view). The Vamana Purana says, " He is called Atman who is unassailed by the three qualities of matter and unapproached by faults, with regard to whom the complex notion of abandoning and seeking together is incompatible; and, on the other hand, in the opinion of the wise, he is Anatman who is of the opposite character. The Talavakara Brahmana (has the following) :—There are indeed two forms of Brahman, Atman and Anatman. Of these that which is Atman is eternal, pure, unmixed of matter, unassailed by the three qualities; but the other which is of the opposite character is Anatman. When the primary sense (of a word) is admissible, it is not fit to take it in the secondary sense.

7. *Because it is taught that he obtains final release who is devoted to it, (Brahman is referred to by the word Atman).*

Indeed release cannot be obtained by him who is devoted to the qualified (Brahman). For in the Brihadaranyaka Upanishad release is said to be obtained by him who is devoted to Atman, in the text " He by whom the omniscient Lord who is enshrined in the heart which is centered in the body, is properly understood, as the author of Vayu and the author of all, he attains to that exalted world which is the world of the Lord." The Mandukya text has ' this Atman is Brahman.' In Bhagavata it is said " the Lord is spoken of as Brahman, Paramatman and Bhagavan (on account of his being perfect and unlimited, and Supreme Lord full of glory and grace)." (In another text of the same work) we find, " She begot Datta Durvasa Soma,

Atman (Vishnu), Isa, Brahman the (four-faced) and other sons." The following is found in the Padma Purana, "O the great one, (the spiritual) existence is said to be of two classes; namely, the soul and the Lord. Brahma and others are said to be souls, the Lord is but one who is Janardana (the saviour). In the case of others, the word Atman is used only in a secondary sense. By means of the direct realisation of such unqualified Lord, release is said to be obtained. The other (souls) are qualified whose knowledge does not lead to release. The highest and perfect Lord is Vishnu. Hence the sages say that release arises from His grace.

8. *And because of the absence of any statement to the effect that it is a thing to be set aside.*

The Atharvana Upanishad says "Know that Atman only as the (supreme) one; abandon other words; He is the bridge of immortality." (II. 2-5). From this injunction to discard other things and not to discard Him the Atman is not the qualified (Brahman).

9. *On account of His merging into Himself.*

"That is whole, this is whole, from the whole issues the whole, the whole being taken away from the whole, (still) the whole remains (Br. U. V. 1-1.) "He takes out self from self, merges self into self and becomes only self." The glorious Lord, who is superior to and different from the persons of the world, and unlimited by the three qualities, shows himself as many, and again the unblemished Lord, the first cause becomes the individual one and goes to rest. Thus there is the scriptural declaration of His (Atman's) withdrawing Himself into self. For it cannot be that the pure Lord merges into the qualified Atman.

And in no part of scripture is anything to the contrary said.

10. On account of the uniformity of view (conveyed by all the texts).

As Paingins' sruti says "all scripture and all accurate and true reasoning produce only one kind of high perception, that is, that of Brahman ; hence there is no occasion whatever for contradiction in the whole body of scriptural texts, as well as in the Ithihasa" ; there is but the uniformity of the knowledge (produced).

11. And because (it is so) declared in scripture.

"He is the one supreme and illustrious Lord, who is imperceptibly present in every being, who is all pervading, who actuates all beings from within, who is the master of all action, in whom all beings dwell, who is the witness of all, who is essentially intelligence and who is unmixed with matter, and unqualified (Sv. VI. 11). For what cannot be conveyed by words cannot be declared by the Sruti ; and it is not fit to assume what is not established by authority ; for it is not possible for words to indicate things which cannot be named (directly) by any word.

In the whole (of the remaining part) of this chapter beginning with the aphorism, "The blissful (is Brahman only) from the repetition," Sutrakara mainly expounds the same law (by which Brahman is perceived to be the subject of the whole scripture) ; and in this (first Pada) it is mainly shown how the names which by usage are known to denote other things, are the names of Brahman (predicating of Him the attributes connoted by them). The subject matter of this Pada is not of any other description, as this could not be found (to be).

It has been said that Brahman ought to be enquired into. The same Brahman appears in the Taittireya Sruti (II. 52), 'Brahman is its tail, its support,' to be a limb of Anandamaya (the blissful) ; but the knowledge of the part is not to be sought instead of the knowledge of the whole. To remove this objection (and to establish the

necessity for the proposed enquiry into Brahman), the Sutrakara advances this aphorism.

12. The Blissful (is Brahman only), from the repetition (of the term Brahman).

It may be that the blissful is Brahma, the four-faced, or other dieties, Lakshmi or Vishnu Himself. From the word Brahma, Hiranyagarbha may be taken, as also from the usual appellation of Satananda (blessed a hundred times); or it may be Rudra who being Ashtamurti is like Anandamaya (the blissful) spoken of as present in the sun. Likewise many other deities may be assumed to be Anandamaya. It may be Prakriti; for the word Brahman is used to denote Her as in the Gita verse (14.3) where Krishna says, 'My wife is the Great Brahman (Prakriti),' and from the reason of her exhibiting diverse forms. Again the word Brahman itself may point to all the souls as the word etymologically can do; the root Briha means class, soul, the one seated on lotus, the multitude of words; and on account of the same Anandamaya being spoken of as Annamaya, etc., which latter epithets are appropriate only in the case of souls.

Nevertheless, these are not spoken of as the 'blissful' by that term. But it is Vishnu alone. 'It is the highest Brahman of the wise.' 'Him alone they call Brahman.' 'The word Brahman is properly used to denote Vishnu the highest Lord and never any other; for all others (souls) are imperfect and can only in a secondary sense be called Brahman.' The Lord is spoken of as Brahman, Paramatman (the perfect self), Bhagavan (the Almighty). The ascetic should with *Mulamantra* worship Brahman which is Vasudeva. For here is the word Brahman repeated which (as evidenced by the references quoted) is accepted to denote (Him) Vishnu alone.

13. *If it be objected that the term, as signifying modification, cannot denote Brahman (the objection is declared to be) not valid) : for the (affix in the) term signifies abundance.*

It cannot be said that the affix in the term is appropriate only when it denotes Prakriti, etc.; since they are either products or deities presiding over the modified, but not in the case of the Supreme Being. For he is called Anandamaya because He is perfect in bliss, not because he is a modification of it. And also of other terms, Food, etc., only abundance is meant. From the explanation of the word Anna (food) given in the Vedic text, 'It is eaten and is the eater of all beings,' it is right to take the term (affix) in the sense of abundance. The state of being eaten is of course the state of being depended upon (by all creatures) for their means of living. In the sentence, 'He indeed is this,' (T. U. ii. 2) reference to the other (the distant one) is begun. "'Those who meditate on Food a Brahman,' etc. (T. U. ii. 2). As these texts have the word Brahman used in them, and as Brahman appears in many forms, there is no modification *meant*. *Hence no contradiction* arises.

It would not be consistent to interpret (the terms) in a different way.

The termination may also signify the nature of the thing itself as in the expression 'the Sun is a flood of effulgence.'

14. *And on account of His being stated as the cause of the activity of the world, (which furnishes a reason) for His being Anandamaya.*

For the text says (of Brahman) 'Who could make the world) act or who could make it act well, if that Akasa (Vishnu who shines on all sides) should not abound in bliss,' (T. U. ii., 7).

15. And because (that i.e., Brahman only) which is (distinctly) described by the mantravarna (the vedic text) is denoted (by the terms Annamaya, etc.).

The text having (briefly) begun with 'He who knows Brahman attains to the highest (Brahman), goes on to describe Brahman thus, " that which is true, intelligent, and unlimited in bliss is Brahman'; so it will be observed on advertence to the identical significance (of the attributes given in the definition at the commencement, and of the attributes used along with Annamaya, etc.), that the same Brahman is sung under Annamaya and other names.

Further no difficulty is caused by the mention of Brahman as a limb of the blissful. For in the Chaturveda Sikha text, " He is the head, he is the right arm, he is the left arm, he is the trunk. He is the tail (feet)," the Lord Himself is spoken of as different members of the body. Accordingly the Brihat-Samhita says 'The head is Narayna, the right arm is Pradyumna, the left arm is Anirudha, and the trunk is Vasudeva.' Again it says 'Narayana is the trunk, Vasudeva is the head, Sankarshana is the tail; thus the *same one* appears as five (in five forms, with which the gracious Lord in blissful sport arranges Himself as parts and the whole (of a body); and on account of his divine powers no objection or inconsistency should be supposed in the case of Him the redeemer.' Reasoning is of no possible avail where it cannot reach; and but little knowledge is possible of Him who is immeasurable.

Further in the term Annarasa maya, (He who is the perfect essence of food), the word '*Rasa*' used to distinguish food, etc., (from ordinary food, etc.), shows that only the pure spiritual essence of Brahman is meant, which is present in the various things.

And the reference made by the term 'this' applies

by the principle of proximity to that which is abiding in the visible (head).

'The glorious Vishnu, Lord of all, is spoken of as another (by terms implying separateness), on account of His all-powerful nature and of His displaying Himself in many forms' (Brahmandapurana). For the reasons shown above, it cannot be said that Virincha or any other is Anandamaya.

16. (Anandamaya is) not any other, on account of impossibility.

For from the knowledge of any other, release is impossible; and in support of it, Sruti has been quoted, that is, "Whoever thus understands *Him* becomes immortal. There is no other path leading unto Him." (T.A. iii. 12. 7.)

17. And on account of the declaration of difference.

(Of the two, Anandamaya cannot be the soul).

For, 'hundred times the bliss of Prajapati (is the unit of Brahman's bliss'). 'He who fearlessly takes his stand on Him who is beyond comprehension, independent, not fully explained, (unsupported by other things), —he (the votary) attains to the fearless (state). And He who is in the soul (T. U. ii. 7-8).' These and other texts draw distinction 'between the Lord, Anandamaya and the limited soul) ; nor is there any conflict here with the texts, 'That thou art,' (Ch. U. vi-8), 'I am Brahman,' (Br. U. iii. 4-10), as according to Bhallaveya Sruti, "all names enter Him,' the Lord is spoken of by every word. 'The Lord is indeed spoken of as if He were this (visible) universe; for from Him proceed the subsistence, dissolution and origin of the world.' And Tura Sruti says 'the Lord who is not all is still called all (meaning 'He rules all).' Again the Bhagavata has, 'knowledge is the understanding of

the separateness (from the soul) of the Lord,' and by the perception of separateness, by intense devotion and by duties performed irrespective of fruits, (the votary rejoices in heaven)." "When the soul sees the Lord worshipped by the gods as different from the souls and perceives His unlimited glory, it becomes liberated from miseries." (Ath. U. iii-1. 2). "He who is not all, is as if He were all, He who is indeed the inner guide appears as if he were no guide (guided), He who is the inward ruler appears as if He were the outward one (the ruled), He who is known as one and many,—He is the Purusha dwelling in all bodies; He is the Lord of all powers; He is Brahman. Vishnu who rules all from within is named all, and said to be all; He is denoted by all names (words) as 'that,' 'I,' 'thou', 'He,' etc., but not as being essentially identical with all." Vaisampayana says in answer to Janamejaya, 'O the foremost of the Kuru race, the wise do not approve of the doctrine that there is only one being.' From these and other authoritative texts, showing the separateness of Anandamaya (Vishnu), the limited soul is not the blissful one. How the doubt arises has been described. But in such texts as 'Being but Brahman (he becomes Brahman), etc., the word Brahman denotes the soul.' For this is possible and right when there is a conflict between passages or authorities. Further it is fit to speak of the soul as being released, since there is bondage on account of nescience (besetting the soul). In the Bhagavata (release is so defined), 'The final release consists in being restored to pure spiritual existence after casting off the *unessential* forms (material coats)'.

Nor is this view to be questioned by different syllogistic reasoning, for,

18. *And (this) syllogistic reasoning being framed at will, is not pure reasoning; hence (it is) not to be sought.*

Indeed a syllogism may be framed (with whatever premises) we like. Therefore in establishing what is true, absolute reasoning is not to be sought. This is also said in the Skanda. "As the syllogism may be whimsical, only such reasoning as may not be at variance with Sruti is to be admitted for the consistent understanding of the foregoing and subsequent passages, but otherwise in no case is it (useful).

Accordingly the Sruti says : 'This conviction (faith) can neither be brought nor taken away by reasoning,'

19. *And (because) in this context, (the text explains) the relation of him to Them (Anandamaya, etc., both here and in heaven).*

'Of him,' of the soul; '*And*' implies the accumulation of grounds. He obtains all desires by means of the Lord (through the grace of the Lord) and along with Brahma '(the four-faced).' (T. U. ii-1.) 'He who fearlessly stands devoted to Him that is unsupported, etc.' 'He approaches such Lord perfect in bliss.' (T. U. ii. 7-8).

(In the text quoted in the previous Adhikarana). 'In the incomprehensible and in the ruler of all, etc.,' (the quality of being incomprehensible) has been mentioned. And the same is predicated of some one that is within, in the following text, "The maker who is within, Him who of His own accord dwells within the moon, and whom the gods though dwelling with Him do not know well." (T. A. iii-11); and He appears to be one different from Vishnu, from the subsequent texts "Indra, the king"—" the seven become yoked (to the Sun's chariot)," and so on : therefore, only the subject of these texts should be Anandamaya, (not Vishnu).

It should not however be so concluded. For

20. (The one) within is (Vishnu only) on account of His qualities being declared of him (the indweller).

The one declared (by scripture) to be within is but Vishnu. For in the (following) texts the qualities of Vishnu as the ruler within are described, " Brahma perceived Him who offers the objects to the ten senses, who is dwelling of His own accord in the sea." (T. A. iii-2-1). The wise know Him to be dwelling in the sea," " The Brahmas pray to Him as the mainstay of all the souls of limited light " (T. A. iii-2-1). (I am ordained by that Immortal Lord) whose essence is said to be the cause of the egg of the universe." (T. A. iii-ii-4). Indeed it is He that dwells on the sea of milk, and His essence is the universe. For Vyasa Smriti says " He having designed, and intending to produce the various kinds of beings out of His self, first created water and into the water He introduced His essence. That grew up into the golden egg radiant like the sun of thousand rays. And within the egg Brahma the Grandfather of all beings issued (from the independent Lord). Water is called Narah, since water is produced by Nara (the Lord Vishnu). And the water was in the beginning the abode of the Lord. Hence He is known as Narayana." In the Chaturveda Sikha there is the following, " That all-pervading thing perfect in sixfold excellence, which is not to be abandoned, which guides all the souls, which is called Narayana, was in the beginning. From this Person first issued Prakriti (Lakshmi), next the Egg full of living beings."

21. And He is a different one, (also) from the indication of difference.

The indication of difference is contained in the texts such as " The Lord who is the inner guide of Indra and brings about the experience of objects to the five senses

abides in every heart." "The wise (have) found him the inner guide of Vayu. Brahma found Him dwelling of His own accord in the sun and found Him (to be) the heart of the gods." (T. A. iii. 11).

In the text "Who indeed could make (the world) act and make it act well, if this Akasa should not be bliss?" reason is given for considering Akasa to be 'the blissful,' but not Vishnu. But this position cannot be maintained.

22. *For (He is) Askasa (Ether) on account of the characteristic marks attributed to it being His.*

"Who is the support of this world? It is Akasa he) answered." In this Chandogya text (I—9), Akasa appears to be the element ether. However, it (the element) cannot be (meant), but it is Vishnu only what is called Akasa; for the text declares attributes which belong only to Vishnu, viz., "He is the Lord who is thrice supreme He is sung the supreme Lord; He is that which is unlimited." (Ch. i. 9). Also compare the texts, "Who could possibly tell the great (mighty) works of Vishnu? Even the four-faced who tells the particles of dust cannot." (Rv. 154. 1). "Thou fillest all space with thy presence, and thou art past measuring." (Rv. VII. 98. 1). From these texts also that characteristic is appropriate to Vishnu alone. "Vishnu alone is spoken of by the terms the unlimited, the glorious, Brahman (the perfect), the blissful and the like, which are applied to other individuals only in a qualified sense" (the Brahma Purana). And it has been said, "all names in their comprehensive sense declare *Him* (Vishnu)."

23. *For the same reason, Breath is (Brahman).*

"Thou art indeed that breath which will confer (confers and conferred) on the four-faced, the various blessings, and so thou art highly blessed; and thou art

the breath as, thou impellest the nine gods (guiding) the senses to action." In this passage by the expression, 'highly blessed,' supreme bliss is predicated of Breath. By general acceptation, Breath has come to be understood as Vayu, but it is not so here. For it is Vishnu who is the Breath; and for this very reason, namely, the attributes indicating Him, as in the text, 'Sri and Lakshmi are Thy consorts, the day and night (sun and moon) are Thy sides." (T. A. iii. 13).

The text, 'He who knows Him as hidden in the cave (enshrined in the inmost heart),' (T. V. ii. 1) has been quoted. The thing which is placed in the heart is said to be (some) light in the following text, "The ears turn away, the eye (turns away) from the light which is placed in the heart." 'Of the light from which the senses stray far), 'even the mind strays far, what shall I of poor mind say or think at all.' (Rv. VI. 9. 6).

And this light being mentioned in the hymn dedicated to Agni, avowedly it is held to be Agni only. To controvert this view the Sutrakara says:—

24. *The light (is Brahman only), from the statement of the straying for (from the senses).*

It is only Vishnu who is (here) called 'light,' as the ear and other senses are said to stray at a distance from it; for He is, as the text says, 'beyond the range of the senses, pervading all' (Rv. VII. 98. 1). In this and other texts, the Lord only is said to be remote from the senses.

25. *If it be objected that Gayatri denotes, not Brahman but (by general acceptation) the metre, which is so called; (we reply) it is not so, because Brahman is thus spoken of for the direction of the mind and because scripture is of such purport.*

The light referred to in the text, "Now, that light which shines beyond heavens" (Ch. iii. 13. 7), is mentioned at the commencement of a previous text as

"Gayatri indeed is all this." (Ch. iii. 12. 1). Therefore it is not Vishnu. This objection we deny; for Brahman is spoken of in such terms in order to concentrate the mind on Brahman. That is, it is spoken of in such terms, that the mind may think of Brahman, as possessing the attributes etymologically connoted by the words Agni, Gayatri, etc. So says scripture. "He sings and saves," (Ch. iii. 12. 1), and so on. "He is declared by the names of all metres, of all the gods, of all the worlds, (being the cause and Lord of all); and the other things bear these names only owing to His presence in them." (Vamana Purana).

26. *And also on account of the statement describing the beings, etc., as the feet of Him (Vishnu) to whom the description properly refers, such (Gayatri) is (Brahman).*

"The glory of the Lord is so great, and still Greater is the Person. All the beings form one foot of His. And His three immortal feet are in heaven." (Ch. iii. 13. 7). "The universe of gold surrounded by the quality of *Rajas* (and its products), the treasure trove of the gods, the splendid body of the four-faced, full of released souls, they say, is but a foot, that is, but a ray of the Lord that rules the six senses. For the whole world cannot compare even with a ray of the Lord.' (T. A. iii.11). From these scriptural passages, the foot must be understood as *representing* a small fraction (not an essential part of the Lord) and different from the Lord Himself on the analogy of statements like 'Yagnadatta has one-fourth the strength of Devadatta.' And the Lord (whose foot is the universe) is Vishnu, the subject of the Purushasukta, as evidenced by the word Yagna in, "The gods with the aid of Yagna worshipped Yagna; and another text says 'Yagna is the supreme deity Vishnu.' The Skanda Purana shows (that Vishnu is

the subject of Purushasukta) in, "At that time, great King Rama only is spoken of by every name (Rama was the subject of everybody's talk), just as Vishnu alone is spoken of in the Purushasukta."

27. If it be objected that one and the same thing could not have been meant, on the ground that the texts differ; we say 'No'; for there is no contradiction between the texts (in either case).

The earlier text is: "His three immortal feet are in heaven." (Ch. iii. 12. 6). The latter text, 'Beyond heaven' (Ch. iii. 13. 7), has the oblative case. Hence it may appear that no single thing is here spoken of; but it is not the fact. For there is no contradiction whatever between the two texts, as they refer to the different views of the sub-division of the universe into three region or seven regions.

It has been said that Prana (Breath) is Vishnu. In this connection, the text, "They, these, the eye, the ear, the mind, speech, breath have their place in the head; (and are called the dependents)' (Ai. A. ii. 1. 4), does not admit breath being taken as Vishnu. For breath is spoken of in the rank of the senses. To remove this objection, the Sutrakara says

28. Breath is such (Brahman): for the characteristics (of the Lord) are repeated in the text.

The characteristics of the Lord recur in the following and other texts: "Him the gods made known (to their pupils)." "He is the Lord that overthrows (our enemies), He is the Prana (highly blissful). "Let him understand all the Richas as referring to breath." "The breath dwells in this body (which is described to be his car)." (A. i. A. ii. 1. 3).

Here as well, the breath is but Vishnu. This is distinctly told in the Skanda. 'The gods brought to their pupils the knowledge of Vishnu. They contemplate

Vishnu as their wealth; it is He whom all the Vedas sing, and this body is said to be His chariot.'

That breath is Vishnu also follows from the recurrence of the word, 'Brahman.'

29. *If it be said that Breath cannot be Vishnu, as the speaker declares himself to be breath, the objection is to be rejected as not valid, for in this context, the references to the Lord's presence in the many embodied things are numerous.*

According to the text "Breath indeed am I, O sage" (A. A. ii. 2.3), the speaker declaring himself to be breath it may be stated that Indra the speaker should be taken to be breath. But this view cannot be taken; for in the same passage, the text continues, "Breath thou art, Breath are all the beings," and thus points to the relation with (pervasion of) the Lord in the plurality of bodies (things) for,

30. *The declaration is made only in reference to Sastra (the inner guide, by Indra) as by Vamadeva.*

Sastra means is the ruler within, the Lord Vishnu. The word Sastra is indeed so used in the Bhagavata passage, "The knowledge, the Sastra (guide), the final abode."

The Padmapurana says, "Vishnu is declared by all the names of different things, for the reason that He rules all. There is no word whatever which names a thing without declaring Purushothama (the Lord of Lords). Like the declarations of Vamadeva "I was Manu and Surya, etc.," Indra's speech is to be understood.

31. *If it be said that (by the word 'Breath' Brahman) is not meant, on account of the characteristic marks of the individual soul and the Chief of breaths (being apparently mentioned); we say 'No,' on account of the three-foldness of devout meditation being taught, the same being taken up as the subject of this context; and on account of their fitness.*

The characteristic marks of the individual soul are contained in the text, "so many thousands of days in the period of hundred years" (A. A. ii. 2. 4.); and those of the Chief of breaths are to be found in the passages describing the dispute between the breaths. Hence it may be argued that this breath cannot be identified with Vishnu. This argument is not valid, for (in the passage in question) the threefold form of devotion to Brahman within one's self, out of self, and in everything, is meant to be taught and in the passage the same subject is distinctly taken up (for elucidation). 'He, having cut through the same limit, by this same route, has entered (Brahma's heart) (A. A. ii. 2. 3.); he, (the four-faced saw the same perfect Brahman present everywhere.' (*ib*). 'All this has been indeed said by Mahidasa of perfect wisdom, the son of Itara. (A. A. ii. 1. 8.)'

The Brahmanda Purana says, Vishnu who has produced the Pancharatra expounding the supremacy of Vishnu has himself appeared (in the world) under the name of Mahidasa, in consequence of the meritorious austerity practised by Itara. And the reason why persons vary in their eligibility for practising particular forms of meditation is detailed in the following smritis.

'By some Hari is to be meditated upon as abiding everywhere; by some others as abiding in their heart; and by some others again (as an object) without themselves under the forms of Rama, Krishna, etc., (Brahma Purana).

Vishnu is to be sought in the (sacred) fire by those who are eligible to perform sacrifices, and other scriptural duties, and in their own heart by the sages given to meditation (by controlling their senses and vital airs), in the idols, by the unenlightened; and as all-pervading by those that have known the Lord (Brahma Purana).

End of the First Pada.

FIRST ADHYAYA.

SECOND PADA.

In this Pada, the Sutrakara mainly shows how significant names of other things declare Vishnu (Brahman).

Omnipresence has been predicated of Vishnu, as in the text 'Brahman, that which is most widely spread'; and the same, from a reference to the text, " Of this four-faced just spoken of, yonder Aditya is the Lord" (A. A. iii. 2. 3.) and so forth, appears to be predicated of the sun.

To correct this view, the Sutrakara says :—

1. *(That which is declared to be) everywhere is that (Brahman only), from the use of (the word Brahman) avowedly denoting Him.*

In " He, who is without a body, who is essentially wisdom etc.,' (A. A. iii. 2. 4.), and other texts, He who is said to pervade everything is only Narayana. " That indeed is the highest Lord (Brahman) of the wise " (Mn. i. 6.) ; " He who is the highest Brahman, the Supreme Lord." " Who else than Vasudeva could be spoken of as Brahman ? (None else), for He alone is perfect in excellence ; all other beings than He are only in a limited sense denoted by the word Brahman. Thus the word Brahman, denoting, by established usage, Vishnu, the omnipresent, occurs in the passage.

2. *And because the qualities (appropriate) desired to be expressed are possible (in Brahman) only.*

In such texts as, " He who is all-pervading, is not heard by the ear, etc., (A. A. iii. 2. 4.) " indeed it is He

who is the possessor of the qualities of not being heard, etc., as shown by the text, " O, Vishnu, no one was, is, or will be, (that can comprehend Thy great glory to the fullest extent.)" (R. vii. 99. 2.)

The Chaturveda Sikha has this " He is the creator, He is Vayu (the perfectly wise and strong), He is Indra (the wealthy), He is the unheard, He is the unseen, who is Hari (the purifier) who is the highest Lord Vishnu, the unlimited."

From the occurrence of the word Aditya (the Sun) and from the attributes of being the dweller in the eye (body), etc., it cannot be argued that the unheard is the individual soul, for

3. (On the other hand) the (all-pervading) is not the embodied soul, as it is quite impossible (to predicate omnipresence of him).

(That is), it is impossible and against fact and reason that one and the same individual soul could be in all the bodies (at the same time).

4. And because there is the denotation of the one (Brahman) as the object, and (of the soul) as the agent.

In such passages, as, " To him who expounds (the nature of) Atman to another that is ineligible, (the Vedas cease to give milk *i.e.*, to produce the desired results) (A. A. iii. 2. 3.)

5. On account of the emphatic use of the word (Brahman) and of the particle of emphasis being used to restrict the word (Brahman).

As in " Him alone they call (A. A. iii. 2. 3.) Brahman."

For the individual soul is not spoken of as Brahman emphatically. " This Vishnu is indeed Brahman ; this Vishnu is indeed Atman ; this Vishnu is indeed the creator ; this Vishnu is indeed Indra ; this Vishnu is indeed Hari who accepts our offerings in sacrifices and cleanses

the good (of their sins), who is of perfect bliss," says also the Indradyumna Sakha.

6. *And on account of Smriti:*

Such as "O Arjuna (who hast overcome sleep), I am the Atman that abides in the heart of all beings," "I appear on the earth, and by My own might support the beings," and so on (Gita).

No (other thing, *i.e.*, absolute identity) should be assumed, in the absence of, or against, authority.

7. *If it be said that the passage does not refer to the all-pervading Brahman, on account of the smallness of abode, and on account of the reference to the same (soul) we say 'no,' because Brahman has thus to be contemplated and because the case is analogous to that of space.*

(That is, the thing which is said to abide) in all beings may appear different from Brahman, on account of the smallness of the abode, *viz.*, the heart of beings; so also from the reference appropriate to the individual soul as dwelling in (presiding over) the eye and other organs of sense. But this view is not correct; for the text intends that Vishnu, though all-pervading unlike the soul, is to be contemplated as abiding in the narrow heart, and as the ruler of the senses.

Further omnipresence is consistent with residence in a point of space as in the case of space itself. "Vishnu is the Lord of all the senses. As such He dwells in all beings. He is declared by all names and words and He is loudly sung by all the Vedas" (Skanda).

8. *(Then) if it be said that (the two) should equally partake (of the experiences), it is to be denied on account of the difference.*

(That is), if the two, the individual soul and the Supreme Lord, being in the same body should be sup-

posed to equally undergo the experiences (of that body), the view is to be refuted on the ground that their power differs. This is also said in the Garuda Purana, 'There is no equality in experience between the Lord and the soul ; for the Lord is all-knowing, all-powerful, and absolute ; while the soul is of little understanding, of little power, and absolutely dependent," and so on.

In the second Sutra, 'That from which, etc.' (Brahman has been stated as the cause of all the states of the world) : but in the text, 'Whatever He created, He was eager to devour; from (the fact) that he devours everything, Aditi (the devourer) has been so called,' (Bri. U. iii. 2. 5.), the act of devouring (dissolution) is predicated of the devourer (Aditi). The reference to Aditi (by a pronoun in the masculine gender) in 'Whatever He created,' is to be explained like the use of the word Akshara in "the unchanging Akshara, etc." (Gita xv. 16).

To remove this doubt, the following sutra proceeds :

9. *(Brahman) is the devourer (Aditi) on account of the animate and the inanimate world being mentioned (as His food).*

For Aditi, the mother of the gods, cannot be said to be the devourer of all the animate and the inanimate world. The Skanda Purana says, Vasudeva, the highest Lord of all men (beings), is the sole author of creation, protection, and dissolution; other deities may or may not be, in limited spheres (under them)." 'That Hari, the glorious Lord, who alone was in the beginning of this (world), from whom this (world) came into existence who is the one-protector of the world, to whom the world returns during the deluge or on release, may accept the offering of clarified butter for the prolongation of our life' (Ghrita Sukta).

10. And on account of the topic under discussion.

For the topic under discussion in the passage is Vishnu (Narayana) engaged in the creation of water and the four-faced called Samvatsara.

The Brahmavaivarta purana says, "Before creation, there was nothing of the dependent world and there was only Hari called Mrityu. By His supreme will, Janardana (the redeemer) created water; dwelling on that (expanse of water), He (the glorious Lord) created the grand egg of the universe. In the universe, the mighty Lord created Brahma called Samvatsara. The Lord opened his mouth to devour him, when he (Samvatsara) shouted out (for fear). Then taking pity on him, the all-pervading Lord appointed him the maker of the world. The able Brahma (then) created all the worlds to be offered to Hari (the devourer).

The Supreme Lord has been said to be the one devourer of all. But in the Katha text (I. 3. 1.), "The sages who cherish the five fires and have thrice performed Nachiketa sacrifice, say that the two that are seated within the most exalted (of souls, *viz.*, Vayu) in the heart of those persons whose body is hallowed on account of meritorious deeds, and (the two) that drink the sweet essence of righteous acts, are like the shade and the hot sun (to the righteous and the unrighteous respectively);" there appear (some two that are said to be drinking)." Who are those two?

This question is answered here.

11. The two (who have entered) into the cave, are indeed, both Atman (the Lord), from this very well-known characteristic, and from scripture to that effect.

The two in the cave (heart) that are drinking (the essence of bliss) are only the two forms of Vishnu. 'The

glorious two present everywhere have taken their abode in the body composed of three elements, to which (body) for the purpose of worshipping them (the two forms) Vayu has repaired.' (Rv. x. 114. 1). This and like texts speak to that effect. Brihat-Samhita also says ' The one Lord Hari assumes the two forms known as Atman and Antaratman, though He is individual *one*, dwells in the heart of beings and accepts the pure pleasure arising from their good works. The Padmapurana says, "Lord Hari always enjoys only what is blissful and never the opposite. Who can possibly conceive the action of the Lord of perfect bliss?" This dwelling in the cavity of the heart is a well-known reference to Vishnu (Brahman) in such texts as "He who knows that Brahman as hidden in the cave of the heart," (T. U. ii. 1.), which is indicated by the particle of emphasis ' Hi ' (indeed) in the Aphorism.

12. *And on account of the distinguishing attributes.*

As contained in " He who is the landing place of the sacrificers, who is (Brahman) the highest Lord of perfect qualities, of immutable essence."

The qualities of the Lord cannot be individually described; for they are (verily) innumerable. Hence He is called Brahman, which means absolutely perfect, so that all His qualities may be (at least) collectively denoted. And for this reason, this word Brahman (is invariably used to denote Vishnu as distinguished from other deities). For except the Lord, none are of immeasurable qualities (Brahma Purana).

Further, it should be noted that this chapter is not meant to show how every word in Scripture declares the individual soul.

For Paingins' sruti states " The Lord is real, the soul is real, their distinction is real, real is their distinc-

tion, real is their distinction, the Lord is not to be pleased is not to be pleased, not to be pleased (at all) by those who deny the reality of this distinction." And the Bhallaveya sruti says, "The Lord indeed is Most High, absolute, highest in excellence; the soul is of limited power, dependent, humble."

'As the distinction between the Lord and the soul is true, so true may thou be pleased to make my word on this subject. In virtue of my belief in the reality of the distinction between the Lord and the soul, may Kesava and all the deities defend me.' From these references and arguments (it would appear), the distinction (between the Lord and the soul) is not unreal.

It has been said that the dweller in the sun, namely, Anandamaya is Vishnu. But in the text commencing with, 'This person who is in the sun is I; I am he. He, indeed, am I (Chap. IV. 11) "Fires are said to dwell in the sun, etc. Hence as also in the text, "He who is seen in the eye," (Ch. iii. 15) Agni alone is spoken of, the eye and the sun being said to be of the same nature. Wherefore, as described in the text, "Therefore just as water does not adhere (on) to a lotus leaf, so to him that has thus known Brahman sinful acts do not adhere" (Ch. iv. 14) from a knowledge of Agni alone, the absolution from all sins and salvation seem possible (not from Brahman; hence Brahman is not Anandamaya). To remove this doubt the Sutra proceeds.

13. The person (enjoying bliss) within (the eye) is (Brahman) only, on account of the agreement of (the several) characteristic attributes.

He who is in the eye is only Vishnu. From the texts such as, "The three immortal feet of His are in heaven,' (Rv. x. 90.3), immortality, etc. (and other charac-

teristics) only point to Him," ; and also on account of the propriety of the use of the words Brahman, etc., (Vishnu is the dweller within the eye, etc).

'He is I' and other texts have proceeded with reference to the Lord as the inner guide. It is said in the Mahakaurma, "It is with reference to the Lord of lords that directs from within, that the words, 'I,' 'He,' 'Thou,' are used. In fine, all the words are used (to denote the Lord within), though the things themselves may differ.

14. And on account of the statement (of the power of the Lord displayed) in particular places, etc.

"So whatever may be sprinkled here (in the eye), ghee or water, runs out both sides" (Ch. IV-15). This and other texts state the power of the Lord with reference to the place. In the text beginning with 'Vamani (He who leads the beautiful) and Bhamani (He who endows everything with brilliancy),' the power of the Lord (which is the cause of causes), is spoken of. And this characteristic surely belongs to Vishnu. So says Chaturveda Sikha, "He is the ruler, He is without a rival, He is Hari (the Saviour), He is supreme, He is the highest of the high ; whatever is sprinkled in the eye, ghee or water, completely runs out both ways; He is *Vamana* ; He is *Bhamana* ; He is bliss; He is the unshaken." The same is said in the Vamana Purana. 'Owing to whose presence this eye is untouched by all things, that Vamana is our Lord and asylum ; so should he (the votary) contemplate Him.'

15. And (the one within is Brahman only), on account of the direct statement referring to the supreme bliss (of the Lord).

From the texts, "Breath is perfect, bliss is perfect, wisdom is perfect" (Ch iv. 10) "Perfect wisdom and bliss are Brahman," (Bri V. ix. 28) "He knew Brahman to be bliss, perfect bliss' (T. U. iii. 6), perfect bliss is indeed the characteristic of Him only. The Brahma-

Vaivarta says, the characteristic of supreme bliss belongs beyond doubt, only to Vishnu ; from Avyakta (Sri) to the blade of grass all enjoy but a drop of bliss." And it would not be right, while the word is possible to be understood in its comprehensive sense, to take it in a restricted sense.

16. And (the one within is Brahman only), from the statements of the conduct of the person who has heard the Upanishads, etc., by Vayu to Brahman, (Karya Brahman or Para Brahman as the case may be).

This is referred to in the text, "He leads these to Brahman." (Ch. X-15).

For it is not reasonable to suppose that by the knowledge of one, the individual soul, a different one (Brahman) could be reached.

17. And (The one within the eye is Brahman, only not Agni or any other); for, otherwise, it (the supposition) would involve a regressus in infinitum (Anavastha) or an impossibility.

If one individual soul be said to rule another, this would involve a *regressus ad infinitum* ; (for the second would have to be ruled by a third, the third by a fourth, etc.) ; on account of one soul being of the same (dependent) order as another, as well as owing to the impossibility of predicating of him the power of ruling other souls, (He who is in the eye) is not the individual soul ; for there is no authority to restrict that one particular soul has control over another. And (this, of course, refers to the disputant who does not admit the existence of the Lord).

In such texts as " He who is seated on Prithivi (borne by Garuda), who is different from Prithivi, but whom Prithivi does not know, of whom Prithivi is the body, who actuates Prithivi from within, He (the Atman) is thy Lord, the inner guide, the immortal one", the inner

guide is spoken of. And there again, in the text, "This is immortal" (Ch. iv. 11-14), immortality is declared of the one within the eye. But from such texts as, "He whose body is Prithivi," that thing, as pervading all, would be rightly taken to be the material cause or the several souls. For the state of being embodied in gross matter, earth, etc., is not admitted in the case of Vishnu. To remove this objection, the Sutrakara says.

18. The internal ruler (is Vishnu), on account of His characteristic attributes being mentioned in the passage treating of the Adhidevas, etc. (Presiding deities, etc.).

From such texts as "(He) whom Prithivi does not know, who is different from Prithivi," containing attributes characteristic of Brahman, declared in passages treating of the presiding deities, etc. (He is the incomprehensible (unknown), and the dweller-in declared in the texts "O, Vishnu, no one who was, is or will be, can fully comprehend Thy glory," "He who is present everywhere, but not heard, reached, thought out, guided, seen, perceived or commanded, who is the Person dwelling within all beings." (A.A. III 2-4.)

19. Nor is He the Pradhana declared by Smriti, the characteristic attributes of this not being mentioned.

The internal ruler is not the Pradhana (matter) which is the subject of (Kapila) Smriti, because the attributes characterising Pradhana, namely, being the cause of the three qualities (Satwa, Rajas, Tamas), etc., are not mentioned.

20. (Nor) is the embodied soul (the internal ruler); for both speak of the soul as distinct (from the Ruler within).

For both the Sakhins Madhyandina and Kanva read the texts which speak of the individual soul as distinct from Atman, as conveyed by the texts

'He who standing in Atman (the soul) still separate from Atman, whom Atman (the soul) does not understand, for whom Atman is (like) unto a body who directs the Atman (soul) from within, He this Atman the Lord is thy internal ruler, is the immortal ruler within. Bri. V. viii-22.

Again, the Kanva text say " He who stands in Vignana (the intelligent soul) is still separate from Vignana whom Vignana does not understand, for whom Vignana is like unto a body, etc.

From the Will of Vishnu such a real world decays every day, and being present everywhere in this world, the perfect Lord is most blessed. Hence this world, is spoken of as His body. From this statement it is clear that there is nothing inconsitent in speaking of the world as the body of the Lord.

(In a preceding passage) invisibility and other (characteristic) attributes have been *predicated* of Vishnu, and in the passage referring to Akshara first there is this statement, " That which is unseen and unperceived, of no race or colour, without eyes and ears, without, hands and feet, which is the eternal, all powerful, omnipresent, extremely subtle and unchangeable—that which the wise clearly perceive to be the cause of all beings." The subsequent text is, " Just as a spider spins out its (threads) and withdraws (them) into itself, just as plants grow on the earth and as hair grows on the living body, so does this universe proceed from the Imperishable." (ib. 7).

And from the text occurring later on, " the one (which is higher than the great Imperishable " (Ath. ii. 1-2), some one would appear to be more exalted than the Imperishable. To remove this doubt, the Sutrakara says.

21. He who is possessed of the attributes of being invisible, etc. is (Vishnu), on account of the declaration of the

characteristic (of His being the subject of the higher knowledge).

After adducing the instances of the earth, etc., and subsequent to the text, "Everything in the world proceeds from the Imperishable," mention is made of the most exalted of the exalted among the imperishable; from this mention made in Sruti, and from the Smriti, "The unchangeable is called Akshara (the imperishable)," (B.G. xvii. 16), Prakriti seems to be declared.

And from the word Brahman, as also from the reference to the most exalted, Hiranyagarbha may (also) be meant.

But the above views cannot be taken; for in the texts it is said), "Of the eligible, he who knows Him thus becomes immortal." (T. A. iii. 12-7).

"That is the deed which meets with the approbation of the Lord Hari, and that is knowledge which comprehends Him:" "Now two branches of study are to be distinguished; the superior and the inferior; of these, all the Vedas, grammar and other supplementary disciplines, Ayurveda and other incidental subjects, poetry and other arts of a general nature constitute *the study for inferior* knowledge. Then the higher (superior) study is that by which the Lord (Hari) is to be known, who is invisible, untouched by the three qualities of matter, who is perfect and the highest Lord;" it being clearly stated that the object of higher knowledge is Hari,—which is made out to be the characteristic of Vishnu, it is to be concluded that Vishnu alone is pointed out to be the possessor of the attributes of being invisible, etc.

22. *And from the distinctive attributes and the statement of difference, the two others (are not described by the attributes of being invisible, etc.).*

From the attributes declared in the text, "(He) who is all-knowing, who is the master of all, whose medi-

tation is perfect wisdom," (Matter) Prakriti cannot be the invisible; nor could Virincha be the invisible, etc., the distinction being drawn in the text, " From this (the Imperishable) are born this four-faced Brahman, and the diety presiding over Form, Name and Food.

Prakriti which is of the lifeless character is called the lower kshara. The spiritual Prakriti dependent upon Vishnu is called the higher Prakriti or Sri whom they call higher Akshara; and consequently they call Hari perfect in excellences, the (Imperishable) Akshara higher than the higher; thus three Aksharas (imperishable entities) are spoken of. From this explanation found in the Skanda Purana, of the three Aksharas, "The higher than the higher Akshara" is indeed a distinguishing attribute (of Brahman). And from the text, " He is rid of misery who sees the other (than the soul), Isa (the Lord) worshipped by the gods, and contemplates His glory" (Ath. iii. 1-2), the express mention of separateness by the word (Anya) 'other,' precludes the taking of the (internal ruler) to be Rudra, though suggested by (the use of) the word 'Isa.'

23. *And on account of his colour being mentioned.*

"When the soul (who sees) sees his Lord, brilliant like pure gold, the cause of Hiranyagarbha, the maker of the world, in whom the six qualities are perfect, etc." (Ath. III. i-3) Thus the colour or complexion of the Lord is declared).

" (In the beginning) there was (the) one Narayana; neither Brahma nor Sankara was (engaged in their duties.) Narayana reflected in tranquillity. From His thought (Will), these things came into existence, Vayu, Hiranyagarbha, Agni, Yama, Varuna, Rudra, Indra, etc. Of the glorious supreme Lord Narayana there are indeed four (different) hues, white, red, golden, black. He exhibited Himself in these forms and hues for the sake of these

(souls). He further wove warp and woof His forms into several beings (for the purpose).

Hence His colour is declared to be of such (purity); and accordingly these five colours of (spiritual essence) are declared of Vishnu only.

(Objection):—Of the characteristic attributes of Vishnu such as 'being invisible' omnipresence is predicated of one Vaiswanara in the text, "the eligible who contemplates the Lord occupying the space of a span (in the heart) as being unlimited." (Ch. v. 18-1).

To remove this doubt, the Sutrakara says:—

24. Vaiswanara (is Brahman only), on account of the common term being qualified by a distinguishing epithet.

The term Vaiswanara, though a common name of Agni and Vishnu, now being qualified by the word Atman which by settled acceptation denotes Vishnu, shows that Vaiswanara is Vishnu only.

25. What is thus declared in the Smriti may lead to (same) inference.

The Smriti is, "I become Vaiswanara (lit. connected with all human body) and rest in the body of all being" (Bg. xv. 14), which leads to the conclusion that the same Lord is spoken of in this Sruti also, the Smriti being of the same import. The word 'Thus' points to a corroborative statement which expresses the same thing as the Sruti.

26. If it be objected that (Vaiswanara) is not Brahman) on account of the Word (scriptural passages dedicated to Agni, etc. and other (characteristics of Agni), and from the function of the one abiding within; (we reply the objection) is not valid on account of the teaching that Brahman is to be contemplated as such, and on account of the impossibility (of finding in Agni the attributes declared in the beginning of the scriptural passages); and also for the reason that some sakhins

read of him (Vaiswanara) as (man of description given in the Purusha Sukta).

The Word is as follows, "This Agni is Vaiswanara" (Br. vii. 9-1). "The gods have produced Agni, who is Vaiswanara and has shown Himself for the clear understanding (of the gods)." (Rv. vi. 7-1).

The characteristic attributes intended by the word 'other' are such as are in the texts, "In Vaiswanara that becomes offered." (Ch. v. 24-4); "The heart is Garhapatya," the mind is Anvaharyapachana (the fire on which the rice to be offered is cooked), the mouth is Ahavaniya." (Ch. v. 18-2).

And from the texts, "By whom this food is cooked," (Bri. vii-9-1), "Therefore the food which is first brought, is fit to be offered," the location within of Vaiswanara as the *digester* seems to be meant. Therefore it may be held that Vaiswanara is not Vishnu. But it is not so. For the Mahopanishad says, "Now indeed this Lord, the most subtle of the subtle, higher than the high, absolutely perfect Hari, do thou contemplate (Him) as the one thing declared by every name, guiding every action, possessing every peculiarity, perfect in all excellences, the accomplisher of all that He likes, the abode of all properties, the exhibitor of all forms. He who devoutly contemplates the perfect Lord Hari abiding in his heart, attains virtues that lead him to all the regions of the universe, (and) to an insight into all the beings, all the gods and all scripture"; thus the Sruti directs contemplation (of Brahman) under the names of various things and as possessed of their various characteristic attributes.

Not being accepted as perfect and falling short of perfection in virtues, all others (gods) are considered non-Brahman, and Vishnu only is Brahman, the Lord. From such authorities and from the initial (question)

"Who is the Lord, our ruler, and of what description is Brahman ?" these attributes and works cannot be predicated of others, and so Vishnu alone is Vaiswanara.

Vishnu is spoken of as Purusha (man) in such texts as, "The moon was born of His mind, the sun from His eye." They (some Sakhins) speak of this Vaiswanara in the same terms as of Vishnu in (Ch. V-18-2), &c. "His head is (Sutejas) the brilliant one, His eye is the sun, illuminating all, and His breath is Vayu of separate path." (Ch. V-18-2).

The particle 'cha : and' is meant to draw attention to the fact that in all the Vedas, Tantras and Puranas and other works, the Purusha Sukta is known to declare Vishnu. So says the Brahma Purana also. 'Just as the Purusha Sukta invariably declares only Vishnu, so be my mind ever devoted to Vishnu.' The same is said in the Chaturveda Sikha:

"He who has a thousand heads, thousand eyes and thousand feet"; (thus spoken of in the Purusha Sukta)—'This, our Lord is indeed beyond the reach of our thought, is perfect, the Supreme Hari, the cause (of all the rest), who has no beginning, no end, has innumerable heads, innumerable eyes, innumerable arms, innumerable excellences and innumerable forms.'

The Brihat Samhita has the following, "All the Vedas and their supplementary disciplines do not, O Narada, declare Vishnu and Vishnu alone so distinctly and fully as the Purusha Sukta (does)," and so on. "The world, Vedas and other things are denoted by the names of those members of the Lord's person from which they have sprung (or by which they are supported) just as face, etc., are spoken of as Brahmana, etc."; from this explanation in the Naradiya Purana no contradiction (can appear) in speaking of them as identical.

27. *For the same reasons Vaiswanara cannot be the Divinity Fire or the element Fire.*

Though the words Agni, Vaiswanara, etc., may by established usage denote the divinity presiding over fire, or the element fire itself, still for the aforesaid reasons, that which is spoken of by the word Vaiswanara in the passage under enquiry is neither the divinity nor the element.

28. *Jaimini thinks that there is no contradiction in the use of the words (to denote other things), though they directly declare (Brahman).*

Agni and other words do not signify fire, etc. However by the same words which 'directly' *i.e.*, primarily convey Brahman, the things of the world are denoted for the sake of communication, or through ignorance of the primary denotation of words. In taking this view, Jaimini says, 'no contradiction arises' (from the two uses of the word to denote Brahman as well as the objects of the world).

'Other sages severally take up as their own a few of the judgments that form part of the spacious mind of Vyasa and make use of them, even as the houses etc., enclose portions of space.' From this statement in the Skanda Purana, no contradiction, it is clear, exists between the opinions of Vyasa and the opinions held by the various sages (who are his pupils).

29. *On account of His manifestation through Agni, etc., Asmarathya opines thus (sees no contradiction).*

(The sage) Asmarathya holds that though in the various hymns Brahman is expressly the subject, not Agni and others, still the distinction as hymns to Agni, etc., is explained on the principle that Brahman manifests Himself through Agni, etc., (through whom the devotee is to seek Brahman).

30. *Badari (explains it) from (the importance of) remembering (seeking) Brahman in Agni, etc.*

The sage Badari, explains the distinction between the various hymns, as it is enjoined that Brahman is to be recognised in fire, etc., declared in the various hymns.

31. *Jaimini (explains it) also on the ground of (the devotees) attaining to Agni, etc.) ; for so says the sruti.*

Jaimini who sees no contradiction even when the words directly denote Brahman, also opines that the distinction among the suktas may be explained on the ground that the devotees reach Agni (and the Bhahman through Agni, etc.). The sruti which supports Jaimini's view is: "In whatever form the votary contemplates Him, he attains to the very same form."

It is not indeed right to hold that the votary contemplating one attains to another (*i. e.*, contemplating Brahman attains to Agni). To solve this difficulty the Sutra proceeds.

32. *They (srutis), indeed, declare Him to be found in (this Agni, etc.)*

The srutis such as, " He who is present in Agni." (Bri. v-7-5), " He who is in this Agni, full of splendour and of absolute blessedness, the Person of eternal essence," (Bri. iv. 3-5), declare Him (Vishnu) to be present in Agni and other things.

End of Second Pada.

FIRST ADHYAYA.

THIRD PADA.

In this third Pada, mainly words which are known to denote Vishnu as well as other things, are shown as primarily declaring Vishnu.

(In the Atharvana Upanishad), in which (Vishnu, the Imperishable, characterised by the attribute of being invisible, has been declared to be the subject of the study for higher knowledge), the same is also declared of one on whom Heaven, etc., stand supported; for instance in the text, "Him in whom heaven and earth and the sky are woven, the mind also with all the vital airs, know Him alone as the one Atman" (Ath. ii. 2-5). In the texts, "Thou art the support of the vital airs, O Rudra, as well as the destroyer. Do not visit me as the destroyer, but bless me with Thy holy presence"; "He who is the Lord of senses, clad in skin weilds (the bow) Pinaka, may (He) Isana prolong our life," Rudra appears to be the supporter of Prana (vital airs). The text, "He moves within, obtaining many births. (Ath. ii. 2-6), conveys marks appropriate to the (individual) soul. Thus Rudra or Jiva appears to be the supporter of heaven, etc. To remove this contradiction Badrayana says,

1. The abode of heaven, etc., (is Brahman only), from (the use of) the word which is restricted to Vishnu alone.

In the text, 'Know Him alone the Atman,' from the use of the word Atman, the abode of heaven, etc., is Vishnu only. "The words such as Atman, Brahman do not declare any but the imperishable Vishnu, for perfection in

respect of qualitiés is not reached by others." Brahma Vaivarta Purana.

2. (*And the word Atman is not used in the secondary sense denoting Rudra, etc.*) *on account of its being spoken of as that to which the released finally resort.*

In the text, " This (Akshara) is the bridge of immortality (of those that have attained to immortality) (Ath. ii. 2-5).

" He who knows Brahman reaches the Supreme Lord (Brahman). (The world subsists by the grace of) Narayana, the most revered thing to be known, the abode of all the released and the sole Lord of the Universe." (Mn. 11) " The final resort of the released." " He approaches this Atman of supreme bliss (the blissful)." Such texts declare that Vishnu is the final goal of those that have obtained salvation.

And the A'ditya purana says, " (There is) no need for a lengthy expiation of this subject. The person who has attained to the knowledge of Brahman is, however, not considered released until he has been in Sveta Dwipa; such is the conclusion of the sastra."

3. *Not* (i.e., *the abode of heaven, etc., cannot be*) *that which is inferred* (i.e., *the Pradhana or Rudra*) *on account of the absence of terms denoting it.*

Here, in the present text, Rudra is not spoken of as the Creator on the authority of the Agama which depends for its authoritativeness upon mere reasoning (supposition); for the special terms such as, " the wearer of ashes," "the fierce" denoting Rudra only, are not found (here). On the other hand, the attributes of being the stay of the vital airs, of being fierce and the like are affirmed only of Vishnu, as seen in the following passages :—

" He is Hari who is the destroyer; He is Hari who is

called Rudra (the fierce); He is Vishnu who is the mainstay of breaths (vital airs); He is Vishnu who is the supreme Lord of breaths; He is the highest Lord, far higher than the high, who is 'Isa,' the ruler; He is Hari who is unlimited." And in the Brahmanda Purana (it is said), "Janardana (*i.e.*, the redeemer, Vishnu) is called Rudra; for He cures the disease (of life). He is 'Isana,' (the ruler) for He rules the lords of the world; He is Mahadeva; for He is great and splendid. He is known as Pinakin; for those that have crossed the sea of life and obtained release, take their stand on Him and drink in pure pleasure. He is Siva, for, He is absolutely blissful. Hari is Sarva, for He closes (the gates of) happiness against (the wicked). The Lord is called Krittivasas; for He shelters or dwells in this body covered over with skin, to guide it in life. He is called Virincha; for He produces the world out of Himself; He is Brahma, for He is perfect, and He is Indra (the wealthy), for He is the sole Lord." Thus in words of various denotations, the Lord who is Purusha, the most exalted of all other Purushas (spiritual existences), who has measured the world in three strides—such is the Lord Most High that is sung by the Vedas and Puranas together.

The Vamana Purana also says: "But the names, Narayana, etc., (belonging to Vishnu) cannot (be taken to) denote any other than Vishnu; while Vishnu is that single One whom the names of all others do primarily denote." This is also stated in Skanda; "Purushothama has given to other individuals His own names except Narayana, etc., just as a king confers the various parts of his kingdom on other people except his own city." And the Brahma Purana also says "Kesava (the Lord of Brahma, Isa, etc.), has given special names, which are also his names, to Brahma as the Four-faced, Satananda (of a hundred blessings), the lotus-born; and to Siva,

the names such as, 'the Fierce,' 'the Wearer of ashes,' 'the Naked,' 'the Skull-bearer,'" etc.

4. Nor the individual soul; (nor the chief of breaths.)

For the same reasons (as have been put forth under the preceding Sutras), neither the individual soul nor the chief of breaths (Vayu) is to be taken as the abode of heaven, etc. Moreover, in a similar text, "He who is unborn becomes many (appears in many) forms." (T. A. iii. 12), the assuming of many forms is declared only of Vishnu.

5. On account of the declaration of difference.

The view of absolute identity cannot be taken; for the text "He who sees the Lord worshipped by the gods as different from himself and understands His glory," declares the difference (between the soul worshipping and the Lord worshipped).

6. On account of the subject matter of the context. (being Brahman).

For the passage has for its subject Paramatman, whose knowledge is to be acquired by the higher study spoken of in the passage beginning with, "There are two kinds of study to be known, etc." (Ath. I.-i. 4).

7. And (also) on account of the two conditions of standing and eating (described).

In the text, "(The two like unto two birds, which are inseparably connected and live together, embrace the same tree; of these one eats the insipid fruit as sweet; the other without eating shines all round.' Thus the Lord is said to stand (to be merely present) shining; while the soul is subject to the experience of the consequence of his works: (and the difference between the Lord and the soul is declared).

In the Chandogya text commencing with, "Prana is greater than Asa (Bharati)," and further on saying, 'He

who is perfect is indeed bliss itself" (vii. 23), Prana (Vayu) apparently comes to be the perfect one.

And from the text, "Pranas (Breaths) that have begun to depart" (Ch. VII. 15-3), describing a characteristic of Vayu, the word Prana presumably denotes Vayu. To remove the doubt whether Vayu or Vishnu is actually meant here, the Sutra proceeds.

8. *The perfect one (is Vishnu only); on account of the absolutely blissful nature described and His being declared 'Superior to all.'*

For the perfect one is described as 'bliss itself' in the Sruti, thereby showing that He essentially consists of blessedness; and He is also spoken of as "the exalted over all other things." Hence the perfect one can only be Vishnu.

And Vishnu is known to be of absolutely blessed character, from the text, "The world depends upon the Lord who has a thousand heads, who is most brilliant, who sees all, who is the abode of perfect blessedness, who is (pervades) the whole world, who is Narayana, the resort of the released, who is the imperishable, who is concluded to be the highest, who is the goal, who is superior to all the deities, who is of unchangeable person. (Mn. 11).

"Him departing, Prana departs after." (Bri. (VI-iv. 2). This and other texts show that there is no difficulty caused even by the characteristic of departing, etc. (For the omnipresent Lord may still be predicated of going out, etc., in virtue of His inconceivable powers).

9. *And on account of the attributes (mentioned in the text) and their agreement (in Vishnu only).*

The attributes of 'being everywhere, etc.,' (described in the sacred texts as characteristic of the perfect one), are just applicable to Vishnu, for in Him they all agree.

The attributes of being invisible, etc., have been predicated of Vishnu, as conveyed by such texts as, "(That which is) unseen but seeing, unheard but hearing, and so on." (Bri. V. viii. 11). "I support Soma which is produced (in the sacrifice)." (Rv. X. 125-2). This and other texts make it appear that the said attributes may be and are predicated of the middle Akshara, (*i.e.*, Sri). Here the Sutrakara says

10. The 'Akshara' (the Imperishable) (is Brahman only) on account of its supporting all ending with the sky (Sri).

In the text, "Indeed in this Akshara, O Gargi, the sky is woven warp and woof" (Bri. V-viii. 11), this Akshara being stated as the support of all the universe including the sky (ether), the Akshara (the Imperishable) is Brahman only.

"He who is the mainstay of the three, matter, time, and soul; who singly supports the earth, aye the heavens, and all the world." (Rv. I. 154-4); "He who is the main upholder, who borne (by beings) supports them; He who is the one glorious Lord, who is in all places in many forms. When the Lord not wishing to support the burden of the world sets it down, then the world disappears." (T. A. iii. 14). "He is the Lord on whom the whole Universe has grownwell in its divers phases, and in whom the gods have found their situation." (Mn. 102). From such scriptural passages, the supporter is (clearly) Brahman only.

"From the gross earth to Prakriti (to the essential cause of all the elements as well as its presiding deity) whether of the past, of the present or of the future, Vishnu is the sole supporter of this Universe; and no other is therefore able to give such support." So says the Skanda Purana.

11. And (the Imperishable is Brahman only, since) the

support is (seen to be given by) the command of the Imperishable.

And this support is said to be given by the mere command of the Imperishable as conveyed by the text; for instance, the Brihadaranyaka Upanishad has," "on the command of this Akshara indeed, O Gargi, the sun and the moon stand supported." (Bri. V. viii. 9). Now this command or ordinance is that of Vishnu only. "The seven who are endowed with the power of the glorious and worshipped Lord stand appointed in their several duties by the command of Vishnu—the seven, who are pregnant with (the principles of) the world (*i.e.*, who are appointed to produce the things of the world out of given materials)," (Rv. I. 164-36). "He who sets the world *agoing* (in motion like a wheel, along with the four and ninety (gods)." (Rv. I. 155-6). "There is the one ruler (for there is not a second ruler); of Him who dwells in the heart I shall here (now, in this chapter) tell you. Not only for thee and myself, O, king, but also for other powerful ones, He is indeed the source of strength.

12. And on account of (scripture excluding) the nature (the attributes) of other things from the Akshara.

For, thickness, minuteness and other qualities entering into the nature of other things, are excluded by Srutis "It is neither big nor small," etc. (Bri. V. 8-8), as they cannot be predicated of the Akshara. According to the texts such as, "He who is neither big, nor small, nor middle-sized but middle-sized, who does not pervade but pervades, He is Hari who is the first cause of all things, who is without a beginning, who is without the world and within the world, who has qualities and has no qualities," all these attributes are to be found only in Vishnu. "Purushottama is not thick, is not thin, is not the world, is also the world; and so in

virtue of his supreme power unites in Himself attributes of contrary nature." So says the Bramapurana.

In the Chandogya text, "In the beginning of this (world), O thou deserving of Soma juice, there was only *Sat* (matter)," (VI. 8) etc., *Sat* (matter) is said to be the maker of the world, and that matter is seen to undergo change of form, as scripture says, "I would be many and produce many forms." (Ch. VI. 2). The (*Sat*) matter therefore, cannot be Vishnu; for Vishnu is avowedly unchangeable as conveyed by the text. "He is without change, is always the pure eternal Lord Hari." To refute this, Badarayana says:

13. (The Sat) is He (Vishnu only) on account of (scripture) predicating of it the action of seeing (for the purpose of creation).

In the text, "He saw that," etc., the act of seeing (as well as the authorship of creation being predicated of Sat, by Sat Vishnu only is meant (but not the lifeless matter). And this characteristic belongs to Him alone as supported by the following text; "There is none seeing absolutely other than He (Brahman)" (Bri. V. viii. 23); "there is nothing other than that (Brahman) that can see." (Bri. V-viii. 11). Further, multiplicity of forms has been explained without involving any modification, in the text, "He who is unborn becomes many." (T. A. iii. 14).

In a preceding Adhikarana Vishnu has been described to be the support of the moon, sun, etc. The same attribute of being the support of the moon, etc., appears to be predicated of Akasa in such texts as, "Now there is in this city of Brahman the small lotus (which is) the palace and in it is the subtle Akasa, etc. What is that which is within? Within it both heaven and earth (are contained) are well established; both Agni and Vayu, both the sun and moon, lightning and stars." (Ch.

VIII. i) Akasa cannot be Vishnu ; for the Sruti says "In the middle of that Akasa there is the small hole in which everything is firmly established" (Mn. 11). Hence the Sutrakara says

14. (That which is) within the subtle Akasa (is Brahman only), from the subsequent (attributes).

From the qualities mentioned in the (subsequent) passage, (which are), "He who is the sole Lord, absolutely sinless, and (as such) free from old age, death, sorrow, pains of hunger and thirst, whose wishes and thoughts are real, is to be sought for and thoroughly enquired into." (Ch. VIII. vii), etc., it is plain that the thing within the Subtle Akasa is Vishnu only.

Indeed these are the attributes of Vishnu only, as conveyed by such texts as, "He who is beyond the reach of hunger and thirst, sorrow and stupor, old age and death," (Bri. V. v); "That Lord is placed far above (the reach of) all sins;" (Ch. I. vi. 7). Likewise the Pâdma Purana says "The one who is always beyond (the sea of) hunger and thirst, etc., is Hari being the absolute Lord ; surely other individuals subdue hunger, thirst, etc., only through His grace."

When dependent and independent positions * are advanced, the latter is to be accepted. "Except the imperishable Vishnu, there is none else who is perfect and has all his wishes realised. The wishes of others (the souls) may turn out real ones so far as they agree with His (Lord's) own." So says the Skanda Purana.

15. (That which is within the small ether is Brahman only), on account of the action of going to (Brahman) and of the word (Brahman) being mentioned ; for such an invariable characteristic is seen.

" In sleep these beings day after day go to *Him*, but

* *I.e.*, where more than one interpretation is possible, that which takes the least for granted should be preferred.

do not discover Brahman (as their) abode." (Ch. VIII-iii-2.) This text speaks of the soul going to Brahman during the state of sleep, and has the word Brahman (denoting Brahmaloka); and the soul's going to Brahman is stated in the well-known Sruti, 'O thou deserving of Soma, *then* (during sleep) does the soul happen to be with *sat* (Brahman); (Ch. VI-8.) In the expression Brahmaloka, just as that which is within the lotus of heart is seen to be the retreat of the soul in sleep, so also *it* (*i.e.*, the fact of identity between Brahmaloka, the human heart, and Vishnuloka) is pointed out by the characteristic of being connected with the world which has the two seas of nectar, spoken of in the text, "Ara and Nya, the two seas in Brahmaloka" (Ch. VIII-v-3); and this has been declared as the characteristic of Vishnu only, in such texts as, "Ara and Nya are, it is well-known, the two seas of nectar to be found only there (in the Swetadwipa) and yield (to the released) all that is desired by them."

16. *And also on account of the supporting (of all being mentioned), and of His glory that can be read here (in this scriptural passage).*

For the supporting of the whole universe is predicated of that which is within, in the text, "This is the bridge, the main support" (Ch. VIII-4); and the greatness of His glory is to be found described (further on) in the passage, "He is the supreme Lord of beings; He is the protector of all beings" (Bri. VI-iv-22) and so on. In this Akshara the Imperishable indeed, O Gargi, Akasa (ether) is woven warp and woof" (Bri. V. 8-11); and, 'Indeed on the command of this, the Imperishable, O Gargi, etc.," Bri. V-8-9). "He indeed is the supreme Lord of all; He indeed is the protector of all; He is the ruler; He is Vishnu." "The world subsists by Him who is the Lord of all that is living.

and lifeless." From such scriptural passages, it is plain, all this glory is verily His. The Skanda Purana also says, "It is Vishnu who is the one ruler of all, no other is the Lord of the universe."

17. And on account of the settled acceptation (that that which is within subtle ether is Vishnu).

According to the text, "And *there* (in the heart) again is the limited sky, and in it that which untouched by sorrow abides, is to be meditated on" (Mu. 10); thus that which is within the lotus of the heart is known as Vishnu by settled acceptation. Nor does this (therefore) conflict with the scriptural passage which speaks of 'the *hole*'; for the hole is mentioned only with reference to what is within it.

18. If it be said that from the reference to the other, it is the individual soul (that is in the lotus of the heart), we say 'no,' on account of the impossibility (of the attributes in him).

"Having reached the Highest Light, (he) issues in his essential nature" (Ch. VIII-xii-3); and "this is Atman" (Ch. IV-xv-1); so he said, In these passages, the individual soul being referred to that which is within the heart, must *be the same soul*. But this cannot be; for he is not naturally possessed of the attributes of being absolutely free from sins, etc.

19. But if it be again said that it is the individual soul which is in the subtle ether, from the subsequent passage showing the attributes of being 'free from sins' possible in the soul, we say 'no'; for (the subject of the subsequent passage) is the released (soul), (the one whose essential nature has been delivered from mundane bondage).

From the subsequent text, "There he goes about, eating, sporting, rejoiced," (Ch. VIII-xii-3) the individual soul only may appear fit to be taken (as referred to); but it cannot be done, for even there, the released

(soul) who has attained to his original state as pure spirit, *through the grace of the supreme Lord* is declared. Accordingly the text is to be interpreted thus, "That Lord has been spoken of in the earlier passage through whose grace the soul becomes released."

20. The reference is only to the other (the Highest Light other than the individual soul).

(In the text, "Having reached the Highest Light," etc.), the reference by the pronoun 'this' is made only to Paramatman; for the text is to be interpreted thus, "having reached whom the soul is restored to its essential nature 'this Atman He is.'"

21. If it be said that on account of the smallness of space declared in scripture, (the indweller cannot be Brahman), we say 'no'; for the explanation is (already) given.

It may be stated that the *limited sky or space* spoken of in scripture does not admit of the Lord's being the indweller. But this is no valid objection, for it has been stated that the Lord should be considered as the dweller-in of the narrow space of the heart, as He is to be contemplated with such knowledge, and it is not inconsistent with His nature which pervades everything as the sky. Moreover Sruti says, "This Lord who is within my heart (as well as in every body's heart), is very great (meaning that the Lord, though in the narrow heart, is the same unlimited perfect Lord even there)." (Ch. III-xiv-3).

The qualities of being invisible, etc., belonging to the Supreme Lord have been already mentioned. In the Katha text, "Their bliss is eternal, but not that of others." 'That, they think this, the highest bliss that cannot be described.' (V-13-14). The attributes of being indescribable and unknowable enumerated among the Lord's qualities (in Anandamaya-adhikarana) seem to be declared also of the bliss of those that have attained

the knowledge of Brahman. To remove this inconsistency the Sutrakara says:

22. *(That which is sought as the helper is Brahman only), since the sun, etc., act after Him (i.e., shine imbued with His lustre, when He shines, as seen from Sruti, 'By His light,' etc.).*

'After Him, when He shines, everything shines'; this shows that the act of shining in the wise, (the sun, etc.), is a copy of the Lord's shining. And there is the statement that, "By His light; all this is lighted.'' (Kath. V-15). Hence it is the highest Lord who is of THE indescribable bliss. For it is not (the fact) that everything (else) reflects the happiness of the wise; nor is it the fact that every thing is lighted by the light of the wise. (On the other hand) in fact everything shines lighted by the light of Narayana, as the text says, "It is I that kindle the rays of those luminaries, (the sun, etc.).

23. *Likewise it is declared in Smriti.*

The Bhagavadgita has, "The light which abiding in the sun illumines all the world, that which abides in the moon, in the fire, is mine, know thou." And of that Supreme Essence am I which is not illumined by the sun, the moon or the fire, having reached which, the wise do not return (to embodied existence) (XV-1-2 and 6).

It has been said that Vishnu is the Brahman to be enquired into; but in the Kathaka Upanishad, "Him who impels Prana upwards and Apana downwards, Him (Vamana) who is seated in the middle and draws the beautiful to Himself, all the gods worship." (V-3), some one appears to be the object of the worship of all the gods. And this some one seems to be only Vayu from the attributes of being the ruler of breaths and of his being seated in the middle and worshipped by all the gods, as borne out by the texts, "In the same way, this Prana

maintains the other breaths in their several places." (Pr. III-4). "This Prana who is the middle." (Bri. III-v-21), "Dear one, those gods together with the sun who of old by their worship of Vayu became perfect in knowledge (and their virtues) and free from defects, *somewhere in a secluded spot* turned their mind to Vayu full of wisdom who is sought for shelter by souls distressed in life." (Rv. VII-91-1). To reconcile the statements, the Sutrakara has said (the following).

24. *From the very term (in scripture) it is proved that (the Highest Lord is meant).*

From the (special term) 'Vamana,' itself, Vishnu is understood to be (the one seated in) the middle, worshipped by all the gods. For here the characteristic (attributes of Vayu as shown above) cannot be more authoritative (conclusive) than Sruti (the meaning directly conveyed by the words). So it is said in Skanda, "The word, characteristic marks, parallel passages, the sentence, the context, the topic are important according to their precedence (*i.e.*, authoritative in the descending order). This is the principle to be observed in deciding as to the meaning of (the) Vedic passages. Moreover, the characteristic attributes which are here pointed out belong to Vishnu only; for He is spoken of as Prana in the text, "therefore indeed thou art Prana."

25. *(The Lord is said to be of the size of a Span, only with reference (to the room) in the heart, as the subject (of the scriptural passage) is the meditation to which men are entitled.*

To say that the Lord, though omnipresent, is of the size of a thumb, is consistent with reference to the space in the heart. And there is no impossibility involved in it, for, though other beings have no thumb, the statement that Vishnu is of the size of a thumb is (consistently) explained, since the subject relates to men alone, even when

the size is taken to be of the thumb severally of different individuals.

In the preceding Adhikarana, it has been said that only men are eligible for the study of the Vedas. (This restriction of study to men does not hold true; for the gods may also be eligible). But the restriction of the study to men was only meant with a view to excluding lower beings, etc., and not the gods, to intimate which the Sutarakara says:

26. Even after that, Badarayana (says) there is eligibility, as (the qualification) exists.

'Even after that,' that is, even after attaining to the state of being gods, etc., by those who were men (before); for indeed the eligibility behoves them, as they possess the capacity of refined intellect (exalted faculties of mind), etc.; lower beings, etc., on the other hand, are not eligible for the study, as they are destitute of such faculties. Even of these latter, such as possess the exalted faculties of mind, etc., are eligible and there is no objection to it. Moreover there is no (express) prohibition (as to their eligibility); for we actually see cases like those of Jâritâri and others (in the Mahabharat, etc.).

27. If it be said that there would result the uselessness of the sacrificial acts enjoined in scripture, (if men are said to become gods), 'no' we reply. For, many attained also in the past to the state of being gods, as is seen from Scripture.

It has been said that men themselves become gods, etc., afterwards; but this cannot be, for if it be held that those who are men become gods, etc., then it follows that there were no gods before, and the performance of sacrifices, etc., intended for (propitiating) gods could not have been of use, owing to the absence of gods. But this difficulty does not arise, for as scripture says, "Many attained also in the past to the rank of the gods.

They again (who are) of glorious attributes, attained to pure bliss unassailed by miseries, in that world where the gods of old called Sadhyas, such as Brahma, etc., are shining, (*i.e.*, those who attained to final beatitude in the previous Kalpa)."

28. *If it be said that (a contradiction will result) in respect of the* WORD, *the objection is refuted on the ground that as stated in Scripture there is an unfailing succession to the rank of the gods, and as perceived (by the wise) and inferred (by others).*

As to the authoritativeness of the WORD (scripture), the trustworthiness of the speaker, and, through him, that of the word, cannot be ascertained, and any other statement going to prove it may have to be granted as eternal. These two difficulties will make it necessary to accept the view, that the *word* is by nature a trustworthy testimony (an absolute vehicle for truth) and consequently that if the word is eternal, as it appears from the text, "O Virupa, do thou offer good prayers in words eternal, etc." (Rv. VIII-64-6). Then if the gods who are spoken of in scripture should not be eternal and when the succession of other individuals to the several ranks of the gods who enter heaven may not be an invariable rule there is a clear contradiction, (in saying that scripture is eternal while the things spoken of in scripture are not eternal. This contradiction does not really exist, for as evidenced by the text, "The maker has made the sun and moon as of old." (Mn. I-38). "Just as the rule obtains in the revolution of time (*i.e.*, the same ages, etc., succeeding one another in the same order), so the rule exactly holds in the succession of the gods, etc.; hence the world which proceeds from the Lord will never be anything unlike this." The gods do succeed one another, on the authority of this (word) itself. This is a matter of direct perception to the great; other people also infer

that there will be gods in the time to come, as there are now (and as there were in the past).

29. *And from the same, there follows the eternity (of the series of the gods).*

For the same reason, *i.e.*, for the reason that the WORD is eternal it is also right to admit the eternity of the series of the gods (that regularly succeed one another).

30. *The contradiction (to the eternity of the WORD) does not exist, also for the reason that the successive (gods) have the same name and form, though the previous individual does not continue in each place, as is seen from Sruti and Smriti.*

The contradiction disappears, for, though the previous gods on obtaining release should vacate their respective places, the gods that once occupied or that now occupy or that will occupy in the future are at all times of the same (description) in name and form, in their respective stations. For the text says, " As of old, etc." 'In the beginning, by the absolute Lord Vishnu, the eternal Word which has no beginning or end was given out (revealed). The great Lord in the beginning appointed to the gods, etc., the same names and the same forms from the words of scripture in which they are described.'

31. *Gaimini (maintains) that the gods are not eligible for the study of Madhu Vidya, etc.; for they cannot be (said to seek what they have already attained).*

In the Vidyas of Madhu, etc., described in the text beginning with " This sun indeed, the honey of the gods ....he who understands this to be immortal, becomes one of the Vasus, through the face (initiation) of Agni sees the same immortal Lord and attains satisfaction." (Ch. III-6-3).

The several ranks of the gods, such as being a Vasu are fruits to be achieved; Vasus and other gods

having attained to the respective ranks and consequently not having the necessity for the study of such Vidyas which cannot lead them to anything higher, cannot be said to be eligible for such Vidyas. This is the view held by Gaimini.

32. *So also with reference to the knowledge of the gods, it being already attained (by them, they are not eligible for the study of that part of the scripture which is meant to produce higher wisdom).*

The knowledge of the gods which is to be perfect has already become such. Just as all other lights are merged into the light of the sun, so in the knowledge of the gods all things are comprehended. Further all the Vidyas exist in them perpetually acquired.

33. *But Badarayana thinks (that the gods) are eligible (for the pursuit of all the Vidyas), as Madhu, etc.; for there is higher light (to be attained).*

As there are higher results to be obtained, Badarayana accedes to the eligibility, for the study of Madhu and other Vidyas, even of those gods that have attained to particular stations (amongst the celestials). For there is (for them) superior light (resulting therefrom). So says the Skanda Purana. According as devotion to the Supreme Being is intense, there is also enhancement of bliss (in heaven). Except in the case of Lord Hari, the light of wisdom in every one has the possibility of waxing brighter. Hence even the gods desire, and are fit for, the study, and have to practise meditation. So also sacrifices and other duties are all invariably enjoined upon them (in Scripture).

As Gaimini's opinion refers to the absence of eligibility on the part of gods only in so far as the Vidyas relate to the results they have already attained there is no conflict (opposition) between the views of Bada-

rayana and Gaimini and other(sages). So says the Brahma Purana, "Only some one aspect of the omniscient (Vyasa) Krishna's opinion (judgment) is taken up and propounded by the sages. Hence no contradiction arises between them."

When it is said that the study of Scripture is a subject to which men are entitled, it would equally apply to the Sudra. And from the text, "O Sudra, the wreath of pearls and the chariot, keep for thyself," (which is) addressed by the sage Raikwa to Poutrayana, it appears that the Sudra is also eligible for the study (of Scripture).

To clear this doubt the Sutrakara says:

34. There was grief caused in him on account of hearing it (the swan) slighting him and on account of his instantaneous going to (Raikwa), (so Poutrayana is called Sudra); for it (the grief) is indicated (by his procedure).

This Poutrayana is a not a Sudra (by birth). The state of being a sudra in his case consists in his rapidly betaking himself out of grief to (Raikwa). For he has heard the slighting (cast on him by the swan), as in the text, "Fellow, whom do you speak of thus as if he were Raikwa the faultless." (Ch. IV. i. 3). Again the grief produced in him is indicated by his subsequent action, as conveyed in the text, "Ha, rising from his bed he said to the charioteer" and so on. (Ch. IV. i. 5).

35. And because it becomes clear that he (Poutrayana) is a Kshatriya from (the indicatory circumstance of having a Chitra Ratha (mentioned) later on.

And (besides the reason already given), from the subsequent sentence, 'this is a chariot (drawn by) the mule,' which mentions 'Chitraratha' connected with the king (as its owner) as a characteristic of Poutrayana, Poutrayana is understood to be a Kshatriya (and not a

Sudra). The Brahmapurana says: The chariot to which a mule is yoked is called Chitra (*i.e.*, Chitra Ratha).

Further the Brahmavaivarta purana says, "Where there is (the study of) scripture, there only is the chariot; and where there is no study of scripture, there no chariot is (to be seen). (A chariot was to be kept by one of the first three classes who alone are fit to study scripture, and those who are prohibited from studying scripture are also prohibited from having a chariot).

36. ***And from the reference to the ceremony of purification, and the express mention of the absence of such ceremony (in the case of the Sudra).***

For, in the text, "Let the Brahmana be initiated at the age of eight and let him be taught scripture," the ceremony of purification is mentioned as the immediate preliminary condition to teaching scripture. And in the case of the Sudra, the absence of this ceremony of purification is spoken of in the Paingin's Sruti. "The Sudra has no consecrated fire, no sacrifice, no prayers, no ceremonies (to be performed)"; no process of purification, no austerities (to be practised). Hence the Sudra is not eligible for the study of Scripture.

But exalted women (goddesses, etc.) are not ineligible like the Sudra; for their eligibility is seen from such texts as, "Lord, evil be to her who may aspire to become my co-wife," (which are said to have been revealed to Sachi).

That absence of eligibility arises from the absence of ceremony of purification is of course a general principle. Further there is the ceremony of purification for women. 'As the ceremony of initiation (Upanayana) is to men, so is the giving in marriage to women.' So says the Smriti.

37. And on account of (Haridrumata's) proceeding (first) to ascertain (that Satyakama) was not (a Sudra), (with a view to initiating him).

"O, sage, I do not know this, (namely) to what family I belong." (Ch. IV. iv. 4). From this truthful statement by Satyakama, Haridrumata having (first) concluded that "A non-brahmin is not capable of such truthful answer," (ib), and consequently Satyakama was not a Sudra, proceeded to perform the ceremony of initiation for him. Hence the Sudra is not eligible for the study of the Vedas

38. And because of the prohibition from hearing, studying and understanding the meaning (of scripture) (in the case of a Sudra), contained in scripture as well as Smriti.

For the Sudra is prohibited (from the study of the Vedas) as in the Gautama Dharma Sastra, "The ears of him (the Sudra) who hears the Veda are to be filled with molten lead and lac, his tongue is to be slit if he pronounces it, his heart is to be cut open, if he attempts to know its meaning." And Smriti says, "the Sudra has no (consecrated) fire (to be maintained), no sacrifices (to be performed); so possibly he could not study the Vedas; however, free service to the three higher classes is prescribed for the Sudra, as the means of higher life." But in the case of Vidura and others, as having already received the light of wisdom, some speciality is to be understood.

From the text, "all this visible and known world that having proceeded from Prana stands on it, trembles at the awful, formidable and energetic Vajra, knowing whom they become immortal," (Kath. VI. 2), it appears that salvation results from the knowledge of the energetic Vajra (thunderbolt). To clear this doubt the Sutrakara has said:

39. *On account of (the statement of) the trembling (of the world) i.e., impelling of the world to action (Vajra is Brahman only).*

From the predicate, 'trembles,' the energetic Vajra can only be the perfect Lord. For Scripture says, "Who indeed could make the world live and live well, if this Akasa (the Lord shining everywhere) were not bliss itself" (Tait. II. 7); also, "He is the breath of the breath, he is the eye of the eye." Bri. VI. iv. 18).

In the Skanda Purana this is said; "Even the movements of the Air are well under the control of the glorious Lord Hari. Then what can be said of the movements of the rest of the world whose activity is guided by the Air."

"The Lord is called (Chakra) a 'discus' because he propels (the soul into the embodied life); and He is called Vajra because he is avoided by the Daityas or unapproached by defects. He is called the 'sword' because he slays (destroys) the sinful; thus the Lord alone is declared by the names of all the weapons." The Brahma Vaivarta Purana.

It has been said that the Light which is placed in the heart is Paramatman (the highest Lord); with regard to this Light, in continuation of the text, "He who is perfect in knowledge, who dwells in the organs of sense and the heart; who is the perfect Self," later on appears the statement, "He goes in turn through the two worlds" (Bri. VI. iii. 7); from this statement, the individual soul seems to be meant. To remove this doubt the Sutrakara says:

40. *The Light (is Vishnu only) as seen in Scripture.*

The Chaturveda Sikha says, "Vishnu alone is light, Vishnu alone is Atman (Lord), Vishnu alone is Brahman (the perfect Lord), Vishnu alone is strength (giver of

strength), Vishnu alone is glory (the cause of our glory), Vishnu alone is bliss." Hence the Light spoken of here is none but Vishnu. Moreover, passing through the world is admitted also in the case of the Lord from the text, " He (the soul) with the omniscient Lord seated in him departs (from the body) " (Bri. VI. iii. 35).

Vishnu has been said to be the supporter of all. The same seems to be predicated of Akasa (the sky) in the text, " Akasa in fact is the cause of all names and forms." (Ch. VIII. xiv. 1). By the phrase 'in fact' is implied that a well-known thing is spoken of (here). Accordingly the well-known sky is to be taken by the word ' Akasa.'

Here the Sutrakara says :

41. The Akasa (is Hari only) on account of its being spoken of as a thing of quite a different nature, etc.

For the text says, " That which is different from, or devoid of, name and form, is Brahman, etc. (Ch. V. 14. 1) it is also described as Brahman). Hence the Akasa (spoken of in the text) is Hari alone; for the characteristic of being different from, and destitute of, name and form belongs to the Lord alone, of whom Srutis say, " That which is of no colour (and) beyond description." " That from which speech recoils (powerless) and so on." (Tait. II. 4). The Brahmapurana says, " The Lord is said to be of no name because He is not fully comprehended, and of no colour or form, because He is not contaminated by the elements (matter)."

Paramatman has been spoken of as being untouched (by all effected things, *i.e.*, it is not influenced by ex- extraneous circumstances). But this seems to be said of one who sees dreams, etc., in the text, " By whatever may be then (in dream), he is unassailable; for this person is untouched (unconnected)" (Bri. VI. iii. 15). From the

FIRST ADHYAYA.

FOURTH PADA.

In this Pada, the Sutrakara shows, with special reasons, how even the words which by the scriptural acceptation, by the characteristics connoted, etc., are known to denote only other objects, are in their entirety declaring Vishnu only.

1. *If it be said that that which is inferred (to be the cause, viz., the Pradhana, etc.,) is, as some read, declared by the terms 'Avyakta,' 'Giva', etc.; this is denied; (but the terms denote Brahman only), as scripture shows; for the terms denote them, only on account of the Lord's abiding in them which are like unto the incapable body.*

In the fourth Sutra of this Adhyaya, all the words have been said to declare the qualities of Brahman only. But that position cannot be maintained. For the Pradhana which is inferred by the Sankhyas (to be the Maker) is also spoken of by some Sakhins, as in the Katha text; "The supreme person (proceeds) from Avyakta, *i.e.*, the Pradhana)." (III. 11). This we deny. The lifeless matter having a dependent existence and as such resembling a body (for the soul that rules it), only the supreme Lord who dwells in and rules the Pradhana is to be taken by the word Avyakta in the texts concerned—(the same Lord whom, as has been said, all the words declare).

The termination 'Ka' used in this aphorism denotes the 'baseness' or incapability of the Pradhana, *i.e.*, the Pradhana or matter is considered base; for by itself

it is not capable of producing anything and consequently it cannot be the absolute and intelligent cause of the world. The word Avyakta which (primarily) declares the supreme Lord alone, also denotes the other (Pradhana) for it is dependent upon Him and guided by Him, and it is consequently like unto a body of the Lord This is expressed in the Rik (X. 129. 3) thus :—That (Lord) which is perfect was concealed by the base (matter), (and was still resplendent in its supremacy by its boundless wisdom).

In the Pippalada Sakha, the following is said, " He that knows the Lord Hari who is unchangeable, blissful, and not associated with (the subtle body) of the sixteen parts, who does everything unconcerned, who is perfect and the maker and protector of all, he is released from (fear, the bondage of life), when he has seen the Lord). This is also seen, from the Gita which says 'Akshara, the Imperishable, is the Para Brahman,' and subsequently, 'The Akshara is called Avyakta' (VIII. 3-21).

2. *(The term Avyakta means) only the subtle, for it (what is subtle) is fit to be so designated.*

By the word Avyakta ' not manifest ' is expressed only what is subtle. For only that which is subtle may (naturally) be not manifest. The Brahman being most subtle in its character, is rightly spoken of (as not manifest) and the (absolute) subtlety is perfectly true of Him alone. It is said in the Pippalada Sakha, " That most subtle thing which ought to be known is the eternal nature of Vishnu, the wise say, " that which the multitude does not understand and which is the most exalted above all things of the world, the wise who are deep in meditation find." And while the thing which the word primarily denotes is presented, it is not justifiable to take that which is denoted (by the word) in the secondary sense.

3. *(On the other hand), other things (also) can be secondarily denoted by the names of the Supreme Being), for their attributes connoted by the names are under his control.*

The qualities of being subtle, etc., being under His control, become fully significant, only when these qualities of being subtle, great, low, etc., are understood to point to Brahman. Accordingly the Skânda says, "He who is the cause of a certain excellence or quality in another, is himself said to possess that excellence or quality, just as the Supreme Lord is spoken of as the soul, for the very essence (existence) of the soul depends upon the Lord, and as the king is said to be victorious when the soldier has won a victory for him, (because, but for the king, the soldier could not have proceeded to achieve the victory).

4. *And because the (other things) are not required by scripture to be known (to be made the object of knowledge, for the purpose of obtaining release).*

Consequently other things cannot be reasonably accepted as declared (by the words Avyakta, &c.).

5. *If it be said that scripture speaks of other things; we say, 'no'; for it is the omnisicient Lord (that is spoken of by all the terms).*

From the text, " Having known that which is unchangeable and higher than the 'Mahat,' he (the soul) becomes rescued from the jaws of death (*Samsara*)" (Kath. III. 15), it may be argued that the 'Avyakta' (the Pradhana) is required to be known. But this cannot be; for in that text, (only) the Supreme Lord called the Omniscient is spoken of. And according to the text, " He who is subtler than the subtle, greater than the great" (Kath. 2-20), the state of being greater than the great can indeed be predicated only of Him; and it is right to hold that, He who is greater than all, is greater than 'Mahat.'

6. *From the topic of the passage, (it is Brahman only that is subtle, etc.)*

For the text, ' He who understands that all including himself is dependent upon the Lord, reaches the end of life's journey and the final resting place which is the exalted kingdom of Vishnu, shows that this passage refers to Him.

7. *And (because of the whole Upanishad dealing) with the explanation of, as well as the question on, the same three topics.*

For the Kâthaka Upanishad treats only of the three boons prayed for by Nachiketas, *viz.*, reconciliation to his father, the sacred fire leading to svarga, and the nature of the Supreme Lord (to be reached when released from the body), and (Yama's) answers regarding the same three points of enquiry.

A request ' to know what is not (already) known is also called a question. From this explanation given in Smriti, there is no difficulty caused by the use (in this aphorism) of the word ' question.'

8. *And like the word ' Mahat ' (the great.)*

Just as the word ' Mahat ' (the great) though generally accepted to denote the ' Mahat Tatva' (a material principle) is still applicable to the Supreme Lord only (in its comprehensive sense), so also other words ' the great ' in absolute.

9. *And like the word ' Chamasa ' (a wooden sacrificial bowl); there being no speciality attaching to the scriptural texts.*

Though the word ' Chamasa ' has a well-known application to the other thing (the bowl), from the scriptural passage, " This is its head, for the bowl is like the head with its mouth below and the bottom (bulging out) above," (Bri. IV. 2-3) the word has come to denote the head.

Likewise, 'Avyakta' 'the subtle' and all other terms though they by common acceptation apply to things other than Brahman, are really declaring the Supreme Lord according to the principle laid down in the text, "They, say that it is Vishnu alone whom all names comprehensively denote." For this Sruti is as authoritative as the other.

"In every spring, let him sacrifice by 'Jyotishtoma.'" In such texts, the words which are the names of sacrificial acts (and their accessories) cannot be properly understood to denote Brahman (as laid down in the 4th Sutra); for otherwise there would arise the difficulty of having no sacred duties or no means of knowing these. To explain this difficulty, the Sutrakara says:

10. *Also the (term) Jyotis (the name of a sacrifice) denotes Brahman only; for some (sakhins) read to that effect from the very commencement.*

It is only Vishnu who is declared also by the words which by the established usage, are the names of sacrificial acts such as Jyotishtoma. For some sakhins (Aitareyins) read as follows; "This (Narayana) has entered this body (of Chaturmukha, the four-faced)"; thus commencing, the text proceeds "All these Riks, all scripture, all sounds, have one thing (Brahman) to declare. He is Prana, let him know that Prana is Riks, (because they all declare His attributes)." (AA. II. 2. 2).

11. *And on account of its (Brahman) being so stated for the sake of contemplation, (and as scripture is intent upon instructing how on special principles, all the words denote Brahman), there is no difficulty caused by taking the words to denote Brahman like the words Honey, &c., in the Madhu Vidya, etc.*

Just as the words Honey, etc., in the Madhu and other Vidyas are taken as declaring Brahman, so all the

words describing sacrifices and sacrificial things declare Brahman; for Brahman is so spoken of for the purpose of inducing contemplation (of Brahman as possessed of the attributes connoted by them). Hence no objection or difficulty arises as to the denotation of words with respect to sacrifices and everything connected therewith.

12. *Though there are brief statements compassing the idea of plurality, still there is no objection to such statements or words declaring Brahman; for He manifests Himself in different forms, and there are other forms (in the supported in addition to those in the support).*

In texts such as, "In the Lord who is present in all bodies, are situated the five five-people and Akâsa," (Bri. VI. iv. 17), though the terms denote plurality of things, there is no difficulty caused; for the same Lord assumes various forms in Akâsa and other things and these are additional forms.

(Now) the Sutrakara states who those five-people are.

13. *They are Prana and other (forms of Brahman only) as shown by the complementary passage.*

"The passage is, "(They who know), the breath of breath, the eye of the eye, the ear of the ear, the food of food, and the mind of mind." (For the Lord is declared by such terms as Prana, etc., who is present in breath, etc., as well as in the deities presiding over breath, etc., as their guiding principle).

14. *In the case of the text of some (the Kanvas) where food is not mentioned, the number five is completed by (taking) the light (mentioned in the preceding Mantra).*

In the text of the Kanvas, the group of five is made up by taking 'the light' which is mentioned in the preceding Mantra, "Him the gods worship as the light of lights." (Bri. VI. iv. 16).

(In the following), the Sutrakara explains that it is only He (the Lord that is declared (also) as the mediate cause (by terms denoting mediate causes).

15. *Brahman stands (also) as the cause (and as effect) in Akâsa and other things; on account of (the Lord) being mentioned in the manner described.*

It is He (Vishnu) only that is present in Akâsa and other things, as mediate cause (also); for He is mentioned in the manner described, (*i.e.*, as *unperceived*, etc.), as present) in Akâsa, etc., by such texts as, "He who stands in Akâsa, etc." (Bri. V. vii. 12).

Now an objection arises, if all the words should declare the Supreme Lord, as to how their use is to be explained (in the world) as denoting other things.

So the Sutrakara says:

16. *Because (the terms which are names of Brahman) are drawn upon (to denote the things of the world).*

The words which denote Brahman, the Lord, are taken (borrowed) from Him and used to denote other things. The Padma purana accordingly says, "The words which designate the Supreme Being are always taken up for use in the world in speaking of other things according as it may be necessary for accomplishing the purposes of the World as well as Scripture.

But then the question arises how such words obtain usage in denoting the things of the world.

17. *For (they, words, are first known) as the names of the things of the word.*

The world (men) think and talk of the world generally but not of the Supreme Lord. Hence words have been known as attached to the world (to the things of the world).

18. *If it be said that from the special attributes, the*

individual soul and the chief of breaths are declared by the words, we say 'no'; for it has been explained.

It has been said that a thing is denoted by the name of that which rules it. This circumstance is the characteristic of the individual soul and the chief of breaths. For the texts such as the following support this view, "When the soul abandons a branch, it at once withers." (Ch. VI. 11-2). "By Vayu indeed, all the people are led into every kind of activity." But this view is to be refuted; for the explanation has been given in connection with the threefold meditation in the Sutra (I. i. 31).

19. But for the sake of the knowledge of the other (Brahman), (the names of the Lord are used to denote the things of the world), so Jaimini opines from the questions and answers in the (upanishad); and because some Sakhins actually read texts to this effect.

Jaimini thinks that the words declare even actions, etc., so as to produce the knowledge of the Lord; for in the Atharvanopanishad, the question is asked.

"O, Venerable one, what is that (thing) which if (properly) known, would lead to a clear understanding of all this."

And the answer follows in the text, "To him he gladly said 'there are two kinds of study to be pursued' (there are two kinds of knowledge to be acquired)". Again in the Chandogya the question and answer occur thus, "O Venerable one, how now may I secure that instruction, etc.—Just as by knowing a piece of earth all earth is known, etc." (Ch. VI. 1). So also some Sakhins read, "What could he who does not know that (Brahman) do with the Rik (of what avail is Rik to him, who does not understand that they all refer to Brahman)" (Rv. I. 164-39.)

[Objection :—For the knowledge of Brahman, Karma and other things need not be spoken of in the Vedas; and

it would be sufficient to speak of Him alone, while the difficulty of construing all the Vedas as declaring Brahman is got over by admitting that only detached words denote other things. So the purpose of the Vedas in dealing with other things not being made out, the application of the principle of using Brahman's names to other things is not justifiable. To remove this objection, the following Sutra proceeds.]

20. Having regard also to the construing of (all) sentences (the whole body of scripture as ultimately referring to the main subject Brahman it should be granted that other things also are spoken of in scripture).

It is right to construe even sentences so as to connect every *proposition* (in scripture) with the Lord, though they may individually convey different (*Judgments*) statements of their own. (For otherwise, such passages of scripture as deal with action, etc., could not satisfy the enquiry of the eligible after a connected idea of the subject matter in all parts of scripture).

(How do words, etc., describing actions and things other than Brahman lead to the knowledge of Brahman ?) This question is answered in the following sutra).

21. That scripture declares other things is an indication that the initial statement is maintained. So Asmarathya thinks..

In order that the initial statement, " There is no way leading unto the Lord other (than knowledge)", may become proved (be clearly brought home to our minds), Asmarathya is of opinion that (by scripture) sacrificial duties, etc., are described (at great length) as an argument; for (the world shall thereby know) that all this leads to perishable fruits (of short duration), and be convinced of the truth of the initial statement " there is no way, etc."

(From another point of view, the usefulness of the

description of Karma, etc., towards the knowledge of Brahman, is explained by the following Sutra).

22. *'Because of such necessity in the case of him who seeks to depart thus Audulomi thinks.'*

In the case of him who seeks to depart, *i.e.*, who seeks final release (or knowledge), there must be Karma and other things as the means of attaining to knowledge which is the immediate means of salvation; wherefore Audulomi holds that scripture speaks of sacred duties, etc.

23. *Because everything (Karman, etc.), abides (in Him), Kasakristna thinks (that Karman, etc., are spoken of in scripture, as it is necessary to know everything as abiding in the Lord).*

In order to declare that everything rests on the support of the Supreme Lord, the description of it (Karma, etc.), has a place in scripture. This view Kasakritsna holds. Having imbibed but a part of Krishnadwaipayana's wisdom, all other sages expound views according to their comprehension; so there is no conflict (between the views of the various sages and that of Vyasa) (The Padmapurana).

"That also the words denoting feminine things, (or females), primarily declare the Lord only, the Sutrakara says, (in the following Sutra).

24. *The Lord is also called Prakriti, agreeably to the argument and illustrative instances.*

"Verily this Person alone all the names declare; just as all the rivers going to the sea, flow towards and enter it, so do all names enter and declare the Perfect Being." Thus agreeably to the argument and the illustration given (in the above text), the same Lord is (to be taken as) necessarily denoted by the word Prakriti also.

25. *And (Prakriti is Brahman only) on account of His (divine) will being called (Prakriti or of His being spok en of as Will, i.e., Prakriti).*

"Let him know the Lord's will to be Prakriti and the Supreme Lord to be the master of the Will." (Rv. iv. 10) O Eternal One, Thy will is variously designated as Mahamaya, Avidya, the Decree, or Mohini that which stupifies Prakriti and Vasana." According to this statement, it is only the will of the Lord that is spoken of as Prakriti.

"He is Will, He is the guiding thought, He is wisdom, He is bliss." This Sruti shows His will is essentially the Lord Himself." He is meditating and He is meditation ; He is immeasurably blessed and He is blessedness." These contradictory attributes are admissable in Him only on account of the Lord's supreme power (Brahmanda Purana).

26. *And because He (Vishnu) is directly spoken of as both (Prakriti and Purusha).*

"He is woman ; He is man ; He is Prakriti ; He is the (Purusha) Lord ; He is Brahman ; He is the support ; He is the light, who is the Lord Hari, the cause of all ; Himself without beginning or end, but the end of all ; the highest of the high ; the original present in all." In this text of the Paingins, He is (directly) explicitly spoken of as both Prakriti and Purusha.

27. *(Prakriti is Brahman only) also for the reason that He moulds forms out of (Prakriti the material cause) ; in which He (also) exhibits Himself in various forms (ways), and makes (everything).*

Further The Lord is Prakriti as may be easily seen from the etymology : "He works eminently." For the Lord enters into Prakriti the material cause, shapes it differently and in the different shapes

He dwells as a ruling principle for which purpose He assumes numerous forms." The Bhallaveya Sruti accordingly says, "Now indeed the Lord enters into Prakriti, makes Himself many, hence He is Prakriti, hence He is Prakriti, they say."

'The Supreme Lord Govinda, though He undergoes no change, only having entered into Prakriti, the changeable, is spoken of as Prakriti (Naradiya Purana).

No other interpretation is to be put upon it, for that would be against the authority of scripture.

28. *And because Brahman is called the Source.*

The state of being Prakriti consists in being the immediate means of bringing forth; and this is indeed declared only of Him, as in the text, 'Whom the wise clearly find to be the immediate source of beings.' The wise also say that the characteristic of the male consists in being the mediate cause of bringing forth. And to bring forth directly is the characteristic of the female. Such is the distinction between the connotation of the words, male and female. The one Lord Vasudeva the Perfect Man, being both (the means of bringing forth is declared to be both Prakriti and Purusha (man and woman) or male and female by all words (by words in both the masculine and feminine gender). (Brahmanda purana).

29. *Hereby all (the words) are explained, are explained (as declaring Brahman).*

Hereby all the words such as *Sunya,* etc., also, are explained. The Mahopanishad has the following "He indeed is (called) Sunya; He indeed is Tuccha; He indeed is Abhava; He indeed is the subtle, invisible, inconceivable and unqualified." "Vishnu the Supreme Lord is called Sunya; for being most high and perfectly blissful He belittles the happiness (of the wicked); He is

called Tuccha; for he brings miseries to the unrighteous and is hidden from their view; the highest Lord is called Abhava; for He is not made or fully comprehended by anybody; and He is called Nâsa for He is not consumed; and the connotation of all terms resting on Him, He becomes the meaning of all the words denoting different things; the wise that make use of them accept them as denoting other things in so far as they serve the purposes of communication." The Mahakaurma.

The term 'hereby' means 'by the whole body of doctrines and principles propounded above (for interpreting all the words as declaring Brahman)' to wit, 'All things are designated under His name for the reason that they are dependent upon Him,' and so on. In the Vâraha Samhita this is said, "In a work propounding general doctrines (leading to final conclusions), at the end of each chapter, the wise sages repeat the words twice over, so that what has been said from the beginning of the chapter may receive emphasis".

End of the First Adhyaya.

SECOND ADHYAYA.

FIRST PADA.

In this Adhyaya, the Sutrakara shows that there is no contradiction (whatever) to what has been said (*viz.*, that Narayana is the Supreme Being to be contemplated for final release, and that the whole body of scripture declares Him only); in the first Pada, (shows) that there is no contradictory reasoning; (and) in the first (Adhikarana), (shows) that there is no contradiction of Smritis.

If it be objected that there would result the loss of authoritativeness of Scripture, from the contradiction of Smritis of undoubted authority (testimony), we refute this objection, because the erroneousness of these Smritis results from being contradictory to other Smritis agreeing with Scripture of (absolutely) undoubted authority.

(It may be stated that) Rudra and others are known to be perfectly wise; hence being contradictory to their statements, Scripture should lose its authoritativeness. But this cannot be, for there are other Smritis derived from Vishnu and others who are absolutely perfect in wisdom; hence (from their agreement and corroboration) the superiority of Scripture becomes settled.

2. *And on account of the non-perception of other (possible results) promised by other Smritis.*

Of other (possible effects, *i.e.*, of the results or fruits, etc., that are declared in those other Smritis as fit to be realised, from want of direct perception, (that is, from want of realisation), it is right to admit their erroneousness.

By the word 'and' is admitted that the effects, etc., promised in the other Smritis are in part realised.

3. *Hereby the Yoga (science) is (also) refuted.*

It is not to be supposed that the fruit of Yoga practices is in actual experience; for though the practice is made according to injunctions, the effect is not realised exactly in the declared (or promised) periods of time.

4. *The same (erroneousness) cannot be predicated of this (Sruti, and Smriti following it), from its absolutely different character and from (the authority of) the Word (itself).*

The loss of authoritativeness cannot be predicated of Scripture and the Smritis that follow Scripture on account of the non-perception of the declared results, as it has been said of the other Smritis: For Scripture being eternal, is of a different character; and those Smritis also differ in character (from these) as following (agreeing with) Scripture. For, in what is eternal, errors should not be supposed, and its authoritativeness arises out of itself. Otherwise, (the authoritativeness of any statement regarding subtle things cannot be made out), for it would entail an endless chain of uncertainty. Also the Bhâllaveya Sruti says, "Neither the eye, nor the ear, nor the reasoning, nor Smriti makes Him (the Lord) known to us; and only the Vedas do in fact tell (us) of Him; (hence they are the Vedas). The eternal character of the Vedas is seen from Scripture itself as in the text, "O Virupa, (do thou praise) by Eternal Speech" (Rv. VIII-64-6); and the Smriti says, "The eternal word which has no beginning or end was uttered by the self-existing Lord."

5 *But it (the promised effect) is indeed seen.*

The fruit or the effect (promised by scripture) is realised by the eligible; and this is said in the Bhavishyat Purana: "Rik, Yajus, Saman, and Atharva, the Mula

Ramayana, the Mahabharata, the Pancharatra, are called the Vedas in fact. And those Puranas which the wise understand to be Vaishnava Puranas, as well as those called Vedas (above) are self-evident authorities and this admits of no dispute."

If what is declared in them should not be realised by a person, then it is his previous Karma that should account for it (non-realisation), while they do not lose their authoritativeness, as the promised effects (results) are achieved by persons according to their eligibility. But in the case of other Smritis, etc., authoritativeness arises (only) from the perception of the promised effect, but, by no means, independently; if these should promise things that cannot be seen (realised) in experience, then their erroneousness is settled beyond doubt.

From such texts as, "The Earth spoke, Waters spoke" (S. Br. VI. 3), Scripture appears to be contrary to reason.

So the Sutrakara says:

6. Only the superintending deities are denoted (by such terms); for they have superior powers and are personally present (in all places).

In such texts (as are quoted above), the deities that preside over earth, etc., are denoted (meant to be conveyed by those words). For they have, as distinguished from other (beings), exalted powers, and they are also found present everywhere. Hence, all that has been said of them is possible and stands to reason.

7. And it (their power) is seen.

Their superior power is seen (perceived) by the Great. Also in the Bhavashyat Purana, it is said, "the Deities presiding over earth, etc., are of great powers, which are inconceivable, and as such, they are (actually) seen by sages. And they who are present everywhere, eternally depend upon Vasudeva.

13. Hereby all the remaining systems not countenanced by scripture are also explained away.

Hereby, *i.e.*, by the possibility and the impossibility of parallel instances are disproved also, the remaining systems not countenanced by (*i.e.*, opposed to the conclusions of scripture), *viz.*, that the world is without a maker, that lifeless matter is the maker that the individual soul is the maker, etc.)

The theories here rejected are those that are suggested by such scriptural passages as the following : "Without a cause indeed, this (world) has come into existence without a cause (support) it stands; without a cause it goes to dissolution." "This (the universe) has originated from the Pradhana (matter) and on matter it stands (supported); and into matter it goes (back). Hence nothing else is to be considered the cause." "From the soul all beings spring, and on the soul they stand firm; and into the same soul they become absorbed. Hence no other than the soul is the cause." 'In the last case, the argument from parallel instances or the absence thereof (is to be adduced thus) : Just as the soul (unlike the Lord) is a dependent existence, with reference to miseries, etc., (inflicted on him), so with reference to other things (activities) also he is a dependent agent.'

And on the other hand the course (intention) of such scriptural passages has been clearly shown as declaring Brahman.

This is the invariable principle to be understood. Where no conflict arises (with the said principle) in words expressing other things, there things other than Brahman also, are denoted by words in a secondary sense. But where a conflict appears, there the principle is that Brahman only is meant to be spoken of.

14. If it be said that on account of the statement that (on release) the soul, the subject of the experiences of life

becomes one with the Supreme Being, there is absolute identity we deny it; for (the statement may be explained according to the usage of the world.

In the text, "The works and the intelligent soul all become one in the immutable Supreme Lord" (Ath. III ii. 7) the emancipated soul is said to become the supreme Being. Hence the absolute identity of the two (is established). Wherefore it may be understood even before emancipation, (*i.e.*, in the embodied state, the soul is the same Lord, for it would not do to accept that one essentially different might become identical with another. This view we refute; for the non-distinction spoken of in the text may arise as in other cases under observation. For instance, there is actually distinction in details though the world may speak of a certain quantity of water becoming one with another quantity; so is it here too. Accordingly the Surti says, "Just as pure water poured on to(another quantity of) pure water, becomes only such (water)" (Kath. iv. 15.) The Skandapurana distinctly says this; "Some water poured together with another quantity of water only becomes mingled with it; but it does not become this or that (quantity) only; for there is seen the increase of volume. Even so the soul too, though said to be in a state of non-distinction from Brahman, does not, however, become absolutely the Lord Himself; for there exist the attributes of absolute independence, wisdom, etc., which differentiate Brahman from the soul." And "O Hari, thou art of that pure essence and character to which it is not possible for Brahma, Rudra and other gods to attain." "Lord, they do not make approaches to Thy glory." (Rv. VII. 99. 1) "O Vishnu, No one that was, is or will be, etc." (Rv. VII. 99. 2).

Though this question may be brought under the Fourth Adhyaya, it has been discussed here as it is also

included under the contradictions of reasoning (inconsistency of passages).

15. *The cause must be admitted to be none other than Brahman from the statement of challenge as to the means, etc., and other (arguments in scripture).*

In the world, the production of anything has been observed to take place with the help of various means (helps) which has an existence independent of the efficient cause (or the doer). But this is not the case with Brahman. His creation proceeds only in virtue of His essential power. For the challenge (made in Sruti as to the existence of independent materials with which Brahman's creation might proceed) is as follows: "What place was possibly there? What means at all were there? In what form did the means exist?" (Rv. x, 81. 2). Here, place and other things (required for an ordinary agent) are not stated in reply, because there are) none. The word 'other,' in the aphorism intimates the arguments or reasons that support the view.

(This view is further supported) by such statements (as the following):—" It is the dependent being (imperfect agent) that requires aids and means to work with. What should the absolute Lord require? For He confers on the very means the virtue of being such (means). Of what avail then are the means to Him? (So He is not conditioned by the necessity of having independent means).

16. *And if there were, they should necessarily be found.*

If there were means (materials) of independent existence, then they should have been cognised by the *several means of knowledge*. There is not a single thing that is not spoken of by the five Vedas; (or such a thing would have to be granted while all means of its cognition are denied). And the Vedas are so called because they make known (to us) all things." (Skanda).

From such texts as, "The Purusha has been produced with waters, earth, faculties, etc." (T. A. iii. 13), it clearly appears there are materials for creation (with which the Lord works); then how could it be said that materials are not spoken of or found? In reply, the Sutrakara says:

17. And because there exists the inferior (only);

For the inferior (only), *i.e.*, only that means exists which owes its existence to Him and is under His control. The Kashayana Sruti distinctly says, "Time was, the soul was, the Lord was; whatever there was, was enveloped (lay concealed, in Him) was under Lord's power Therefore it is the Lord only that was, and whatever was His (namely, all this) indeed was not."

18. If it be said that (before creation) there was nothing (none of the means) on account of the statement of absolute non-existence, of all things other than Brahman, we say 'no'; for other things are so spoken of with reference to certain attributes (in certain aspects), (as may be seen) from the complementary sentence.

In the text, "Nor was there Asat (the non-existent)" (Rv. X. 129. 1.) the non-existence of everything being declared, other things, it may be stated, absolutely had no existence (before creation). But this view cannot be held: for the whole body of other things is spoken of as Asat or non-existent on account of some particular attributes (in certain aspects), *viz.*, the state of being not manifest, of being absolutely dependent etc.," And the complementary sentence is, "There was gloom, etc." (where gloom as well as the Lord are said to be) (Rv. X. 129-3.). And on the other side, there exists no authority. Another text says, "One that is unborn (the transmigrating soul being bound to the eternal Prakriti (matter) dwells in Her, another (who is also an) unborn one (the released soul) abandons Her in whom he has com-

pleted his experiences." "(Mu. X. 5.) "Without beginning or end (through eternity) this world continued to exist as such. There is nothing here to be questioned. In no place or time was this world ever observed otherwise by anybody in the past, nor will it be, in the future." "They say that the world is unreal, baseless, without a Lord" (Gita XVI. 8). The ignorant say that the world is unreal; for they are really ignorant of the supreme power of Hari the Lord, who boundless in wisdom, having created such a world of real existence, has become the author of real work. Therefore they call Him the author of real work, because He indeed creates this world a perfect reality. And also they call Him the Maker of things eternal, for He always makes things eternal. "The world which thou hast made is real indeed, for it is not empty." (R. v. 55. 6). From such Srutis and Smritis, it is clear that besides Brahman there were other things in the beginning.

" If there appears a conflict between (different) statements (of Scripture), the understanding of the subject should be guided in the light of the judgment conveyed by that statement which is consistent with reason. But no reasoning independent of Testimony of the Word is admissible" (Brihat-Samhita). Further on it says, "Where scriptural passages mutually appear conflicting, there the meaning should be sought out on the strength of the collated evidence and accurate direct perception."

"The Lord is no Lord, the world is unreal, the preceptor is not venerable; these and other statements like these as well as arguments opposed to the doctrines of Scripture should, with the help of various authorities, be clearly understood as specious, by those who respect the authority of Scripture. When contradictory statements occur in the Vedas and in the works that follow in the footsteps of the Vedas, one statement is to be interpreted

differently from what it may seem to convey, so as to reconcile it with the statement (or statements) of which the meaning is otherwise determined. In the case of other statements the inconsistency is to be held to arise from a purpose of concealing what is true, or from misapprehension (of things) (Bhagavata Tantra). "The true knowledge strengthened by scientific investigation is considered the best authority. Speech or Word (written or spoken) is an authority of the second order; and the sensuous perception is an authority of the lowest order. When a conflict arises either between two sensuous perceptions or between two scriptural statements, resort is had to syllogistic reasoning, etc. But these do not rise to the rank of being independent authorities" (Purushottama Tantra).

19. From admissibility and from the particular Vedic passage.

When it is admitted that the quality of being efficacious, belonging to the means, is derived from the Lord, then the bringing together of the means as proving the existence of the ruled serves but to glorify the Lord's supremacy. From such authorities it is reasonable to hold that the Lord creates with other things as means of which He is the master. The other Vedic passages which speak to the same effect are such as the following; "Hiranyagarbha is born with waters (*i.e.*, the elements) and so the eight, etc." (Mn. i-ii).

20. And like a piece of cloth.

The Sutrakara holds the above view not only because scripture declares Brahman to be working with means but also because reason supports the view; for the creation (making) of cloths, etc., is observed to take place with (materials and) means other than the agent working at it.

21. And the means are of no independent existence as the vital airs etc. (i.e., the body and the organs are).

For all the means (and materials) are always imbued with the Lord's presence as their guiding principle, just as the body the senses, the vital airs are. The Kurma-purana says, " The Lord of Lords full of glory, perfect in power, entered into Prakriti and Purusha, agitated them so as to bring about the creation of the world," (*i.e.,* gave them the impetus necessary for the production of the various things).

The view that the soul is the creator, brought forward on the strength of Scripture, is (again) refuted (here) in detail.

22. If it be said that on account of the other's (soul's) authorship being declared, he is the absolute agent; then, it might be said, he (the creator) is liable to the defects of being unable to accomplish his own good, etc.

If the individual soul is held to be the sole agent (creator), that would be inconsistent with the soul's inability to do what is good to himself, and on the other hand working his own evil.

23. But Brahman on the other hand is (of) exalted (powers) from the declaration of the distinctive character.

In the case of Brahman, the question of fatigue, anxiety and other defects does not arise. (as it is with the individual soul). For Brahman is of superior might, *i.e.,* almighty. The Lord's distinctive as well as extraordinary character is distinctly described in such texts as the following: " He is the hearer, the thinker, the seer, the ordainer, the announcer, the knower (of everything) in detail, the person who is the inner guide of all beings " (A.A.III. 2. 4). " He is the Lord ruling within thee, who rules within all." (Br. V.

vi.) "The Lord who is beyond the reach of hunger, thirst, grief, loss of consciousness, old age, death, etc." *ib.*

24. *Besides, (that the soul, should be by analogy of the creator) is impossible, to the case of stone, etc.*

Though a spiritual existence, the soul being dependent (and powerless) like stones, etc., it is not possible for him to act independently (*i.e.*, to be an *absolute agent*). For the text in the Maha Bharata says, "Just as a man having a settled and definite purpose makes a wooden doll dance or as a man sets his own limbs and fingers in motion, O king, so does the Almighty Lord cause these creatures to act."

25. *If it be said that the aforesaid impossibility does not exist the soul being observed to conclude the works, (we reply), it is not so; for (this case) is analogous to that of milk.*

It may be stated that as he is observed to bring works undertaken to a conclusion, the individual soul is the absolute agent. But this is not the fact. For just as milk which is found in cows is produced only through the agency of the Chief Breath (Mukhya Prana) as seen from the text, "This Prana converts the food (that is taken in) into liquids, etc., so the accomplishment of works undertaken, though it apparently belongs to the individual soul, is brought about by the Supreme Being for the soul is dependent (and consequently powerless).

This is said in the text, "He who rules the Atman (the soul) from within." "I do nothing, thou doest nothing; but He who does (everything) is the eternal Lord" and so on.

26. *Like the gods and other (beings, i.e., spirits) and also as observed in the world, (Brahman may act unperceived).*

(That He is) not given in our perception is not an argument against the existence of the Lord who is the

real doer and the cause of the soul's activity. For like the gods, etc., He is possessed of powers by which He does everything unperceived. Even in the world, similar powers of being invisible, etc., have been observed to be possessed by spirits too. Then it is no matter for wonder that the Supreme Lord possesses such powers. The Brihat Samhita says, "Scriptural statements should never be rejected by a course of reasoning. All reasoning is truly such, only when it is helpful in reconciling the conflicting statements. Otherwise it is no reasoning at all.

Hence no difficulty arises as to the belief in God who is invisible.

27. *Further (objections to the theory that the soul is the creator) are either that he should act as a whole or that the theory should offend the Word (or Sruti) which denies parts to the soul.*

This is also an objection to the theory of holding the individual soul to be the absolute *agent*. For then if he should proceed to act but with a single finger it would have to be granted that he acts with all his might. But this is not admissible, for observation shows that (at a time) only a part of his (soul's) capability is brought into play. Nor could it be said that he acts only through a portion of himself; for he is without parts. If this were not conceded, there would be conflict with the Bhallaveya Sruti: "He who is of this character is the soul; he (the soul) is eternal, without parts; is the agent of knowing, is devoid of perception, is happy, is miserable and dwells in the body and senses."

Further it cannot be said that the soul proceeds to act by his conditioned part. For the soul whose part is said to be conditioned should either be conditioned as a whole or in part. The first alternative cannot be chosen; for he is not observed to act as an individual whole.

The second alternative is also impossible; for it would imply that the soul really has parts, so that a part alone might be conditioned.

And no other theory unsupported by authorities should be sought to account for the activity of the individual soul. For, whatever is observed to be a fact, though it may appear inexplicable by reasoning, is really a thing brought about by the Lord. This explanation of the difficulty caused by reasoning being declared, (no real conflict arising from reasoning should be supposed with regard to the activity attributed to the soul).

28. But the same objection cannot be (urged) against the Lord because of the distinct declaration of Scripture, and because the Lord is an existence proved by (the self-evident) Scripture only.

The objection just urged against the individual soul cannot be taken to exist in the case of the Lord (being the maker). For scriptural passages do declare Him such, as Paingins' Sruti do," He who is incompatible, yet not incompatible, who is the thinker, yet not the thinker, who is without speech, yet the speaker; who is action, yet without action,—He is the perfect and Supreme Lord."

As the Lord is known only by means of Scripture which derives its authority from itself, the contradiction of reasoning (limited to things received by the senses) cannot apply to what is primarily known through Scripture. Accordingly it is said in the Purushottama Tantra: "In no case reasoning is capable of undoing what is established by scripture only. Hence reasoning is but of some help where occasionally statements themselves appear conflicting."

29. And in the Lord only are such (inconceivably) great and various (powers).

Only the Supreme Lord, and no other (*i.e.*, soul) has such extraordinary and inconceivable powers (which make what is impossible elsewhere possible in Him). This is clearly declared in the following texts, "The eternal Lord is possessed of wonderful powers ; and like powers cannot be found in others." "He is the one who keeps everything under his control, and who is the ruler dwelling within all beings." "He is the one that has alike entered into all the gods to guide them (Svetasvatara).

30. And because of the (aforesaid) objections holding true, on the side of the individual soul, (the conflict of reasoning is important.

As stated in the text, "Even those that are defects in the other (the soul, etc.), are when found in the Lord, concluded to be excellences. For nothing could be a defect in the Lord, as He is absolutely perfect in excellences only." The Kashayana Sruti says, "Now he is the soul who has defects, who is tainted and born. But He is the Supreme Lord who is destitute of defects and parts, but full of excellences and absolutely perfect.

31. And that in which all powers meet is (the supreme Deity), from scripture to that effect

"That is the Highest Deity in whom all powers meet, whom the wise declare to be possessed of eternal powers, who the wise say, is of eternal bliss, of eternal form, devoid of old age and of immutable essence." So says the Chaturveda Sikha. Hence the Lord is not only possessed of inconceivable powers but also of all powers.

32. If it be said that the Lord cannot be the creator, on account of the absence of organs, we reply that this is explained (in the text).

It is not right to suppose that it is impossible for the Lord to be the creator of the world, owing to the absence of organs such as the eye, ear, etc.

The possibility of powers in the Lord is explained by the following Srutis and the like. "Without (physical) hands and feet, He is swift and grasping (everything); He sees without the (physical) eyes; He hears without ears; He knows all that can be known, but there is none that knows Him. Him the wise call the most exalted person." (Sv. III. 19). "He is neither subject to the influence of Prakriti nor possessed of the (physical) organs; nor is there one that is equal to Him, nor one that surpasses Him; His might is declared by scripture to be perfect and various and His essential nature to consist of perfect wisdom, strength and activity." (Sv. VI. 8).

Though this objection has been in a general way cleared in a previous Adhikarana, still with a view to maintain the doctrine by special arguments, the doubt was again put forward (for elucidation).

A doubt arises as to the statement that the Lord creates the world; that if He has a purpose for His creation, etc., then He is imperfect by that which he has to gain by such a creation. To remove this objection the Sutrakara says:

33. None (i.e., the Lord has no purpose to gain anew,) (the Lord) being (ever) accomplished.

As the text "Now this Lord alone consists of absolute bliss," etc. (Br. vi. iii. 33), says, the creation of the Lord whose purposes are always accomplished, (but never to be accomplished), does not proceed, from a purpose.

But (what then)?

34. But as observed in the world, the creation is mere sport only (proceeding from overflowing blissfulness).

Just as in the world, the mad man and the like dance, sing, etc., only in estasy, but not in pursuit of an object, so also the creation of the Lord is the result of His over-

flowing blessedness (and mercy). The same idea is found expressed in the Narayana Samhita,—" Hari is engaged in creation, etc., not with a view to accomplishing any object (of His own), but only by virtue of His absolutely blissful state, even as the mad man dances. Why should the Lord who is perfect in bliss, think of any purpose in it (in His work of creation, etc.) Even the released souls happen to be the beings of accomplished desires. What then should make the Lord of all desire anything ?"

The Sruti also expresses the same idea. " This creative activity according to design is the essential nature of the Lord; for there is nothing to be desired by Him who has all that is desirable."

If the Lord is the cause of all, partiality and mercilessness may then have to be predicated of Him. To refute this objection the Sutrakara states:

35. Partiality and mercilessness are not (in the Lord); for His dispensation is relative (to the Karmas of the souls); for the Sruti shows that.

As the Lord *dispenses* the fruits (to the souls) according to (Karmas) their actions, He cannot be said to be partial or merciless. Accordingly the sruti says, " The Lord leads the souls to happy regions in consideration of his (soul's) good deeds, and leads (the soul) to the region of miseries (hell) on account of (his) sinful deeds (Pr. III. 7).

36. If it be said that the Lord cannot be said to measure his gifts by the works of the soul, on account of His being the cause of such activity also, the objection is to be rejected for the (series of) action is eternal.

It may be stated that the thing in consideration of which the Lord dispenses the fruit cannot be the action (of souls) for even the action proceeds *from* (*caused by*) Him. And this is supported by the Sruti, " The Lord

only makes him do righteous deeds whom the Lord chooses to lift up; and He (Hari) only makes him do unrighteous deeds whom the Lord chooses to hurl down." (Kau. III. 8.) But this objection is futile; for there being an antecedent Karma as the cause of everyone of the subsequent Karmas which the Lord causes the soul to do, the series of Karmas is eternal. The same idea is expressed in the Bhavishyat Purana—"Vishnu impels the soul on such a course of action as is the necessary consequence of some previous action of the soul. Thus Karma or action being eternal, the fault of being partial and merciless can in no wise attach itself to the Lord.

37. *The inequality of dispensation recommends itself to reason and it is also seen (from Scripture).*

Because the Lord's dispensation depends upon Karma, He cannot be supposed to become dependent (or conditioned). From such texts as, "He is Supreme Lord by whose grace (alone)do exist Matter, action, time, nature and the Soul; and by whose displeasure all these cease to exist," it is clearly understood that even the very existence of Karma and other things depends upon the Lord. (Nor would it be proper still to think that the fault of inequality, etc., attaches itself to the Lord); for Scripture clearly intimates such inequality (partiality) to be admissible in the Lord as in Chathurveda Sikha text, "Though the Lord Himself able to rule and change the very nature of things, causes the souls to do right as well as wrong, still He cannot be held to be affected thereby. For the Lord is the cause of the very being of merit and demerit. But He is far different from all these, He is without a beginning; and He is the beginning of all.

To clear the remaining objections and thereby proving in the Lord, the existence of all excellences and absence of all defects, the Sutrakara concludes the enq[illegible]

by affirming the Lord's perfectness (in the following Sutra).

38. *And because all the qualities and absence of all defects are possible (and actually found) in Brahman.*

That all the qualities even those apparently of a contrary nature meet in the Lord, is distinctly told in the text, " All the qualities declared in Scripture even those of the opposite character are present in the Lord, as well as those that are not declared. And no doubt is to be allowed to remain here, whether the qualities are conceivable or inconceivable; on the other hand all the defects apparently heard or conceived by the ignorant are absent in the Lord."

End of the First Pada.

SECOND ADHYAYA.

SECOND PADA.

In the aphorism "And on account of the non-perception of other (possible) results, etc.," (II—1—2), a general refutation of (other) systems was made. (Now) in this Pâda, the Sutrakara refutes the same systems in detail. First he refutes the theory which holds that lifeless matter proceeds (to create the world).

1. *That which is inferred (by the Sankhyas, namely, the Pradhana) cannot be (the cause of the world), also on account of the impossibility of its being the agent of the orderly arrangement (of the world).*

The Pradhana which is inferred to be the cause of the world cannot be such; for it is lifeless matter, and consequently incapable of independent activity. By the word 'also,' the Sutrakara indicates that there is no authority whatever (to support the hypothesis of the Sankhya).

2. *And on account of activity (being seen only in the intelligent being).*

For, on the other hand, it is the intelligent being that is capable of self-directed activity. (As all activity connected with matter is necessarily due to the guidance of an intelligence which can adapt means to an end, matter alone cannot be the cause of the world).

3. *(If it be said that the Pradhana can be the Cause) as seen in the case of milk or water; ("no" we reply); for even there (there is the intelligent being guiding it).*

It is not right to hold that even the non-intelligent Pradhana may be active as in the case of milk curdling or water flowing, etc. For the Sruti says, that even there the activity is caused by the Lord, as conveyed by the text, " All the different rivers abide by the command of this Imperishable (Lord), O Gargi, the rivers which take their rise in the mountains of Sveta, etc., and flow in different directions, some to the east, some to the west," (Bri. V.viii.9) " By this (Lord) indeed milk becomes curd, etc."

4. *If there were no Lord, there would result the absence of all activity. Hence (the materialistic theory) is not worthy of regard.*

From the text, "O Lord except by Thee whether near or far off nothing is done by anybody (R. V. X. 112. 9), without the Lord (to guide), no activity could exist (is possible). Therefore, the system that supposes non-intelligent matter to be the absolute cause of the world is not worthy of regard (among the wise).

In this Adhikarana, that sub-division of the Sankhya system is refuted, which admits also a *Lord.* For there it is held that just as out of earth itself grass and other things are produced, favoured by Parjanya (the god of rains), so with the favour of a Lord, the world is produced out of the Pradhana. To refute this view, the Sutrakara says:

5. *And because the world does not rest on any other than Brahman, the Lord is not merely a favourer as (Parjanya is) in the case of grass, etc.*

From the texts, " Whatever there is of the world that is seen or heard of, Narayana stands pervading it, in and out." " In Brahman alone this (world) has risen, on Brahman it stands, into Brahman it retires, Brahman alone is below, Brahman alone is above, Brahman is in the

middle, Brahman is on every side; (and) Brahman indeed is all this (*i.e.*, all this is wholly dependent upon Brahman,) (Bri IV., V.), etc., it is plain the world does not depend on any other than Brahman. The Lord cannot be said to be only a mere favourer like the cloud (Parjanya) in the case of grass, etc. " The Lord Hari who rules the worlds, again wishing to create the world of names and forms supported by Himself destitute of gross names and forms, accompanied, (out of grace), Lakshmi impelled by His (own) power—Lakshmi who, being under the control of the Lord and keeping control over the souls in bondage was about to proceed with the work of creation." From this and the following statement in the Bhagavata " Matter, action and time," etc., implied by the word, 'and,' the very existence, etc., of Prakriti are apparently in the gift of the Lord.

Now the system of the Lokayata or Charvaka is refuted.

6. *Even if it were supposed (a system), it would end in absurdity ; for it has nothing to inform or to promise.*

What good is likely to be wrought by that system which does not recognise Dharma and Adharma (respectively the causes of merit and demerit). (Dharma and Adharma are not object of actual perception. And the Charvaka does not recognise them, since he would not admit anything (to exist) except on the authority of his own senses). Consequently (when he calls his theory a philosophical system, and still fails to recognise Dharma and Adharma) there is a plain self-contradication ; so the system is to be rejected.

The Sutrakara now refutes the theory of another sect of the Sankhyas, that Prakriti (conjointly) with a subordinate soul or Purusha is the cause of the world.

7. *If it be said that the Pradhana works like the person*

and stone, we reply it cannot; for even then it is so (open to the same objection).

Just as only the non-intelligent body connected with the intelligent being lifts up and carries stones, etc., so the non-intelligent Pradhana too, being connected with a subordinate Purusha is capable of activity. But this argument cannot be maintained; for according to the text; "O Lord except by Thee nothing is done, etc." even there (*i.e.,* over the joint agency as the Pradhana and Purusha) the Lord's control being exercised, the reasoning employed by the Sânkhya fails for want of illustration.

8. *If the Purusha be said to be an Anga (i.e., a secondary part) then there would arise the difficulty of explaining the settled relation as principal, (of the soul to the body).*

For in the activity of the body, Purusha or the soul is the principal agent (as accepted by the world; and the present view would go against the settled notion that the intelligent being is the principal (or master of the body) as shown by the statement, "Just as the master of the body (the soul) makes use of his body in accomplishing the desired works."

Another view of the Sankhyas, holding the Pradhana to be subordinate and the Purusha to be the main agent, is refuted (in the following S'utra).

9. *Even if that reasoning be employed reversing (the relation of the Pradhana and Purusha), (it fails as before); for the intelligent being has no power (to become connected with the Pradhana).*

Even if they should admit that the Purusha in connection with the body is the main worker, the Purusha being individually powerless, the connection with the body would itself be impossible (to be brought about).

10. And because of its thoroughly being condemned, the entire class of these systems not recognising a Lord) does not recommend itself to reason.

The systems of philosophy which do not recognise a Supreme Lord, being opposed to the declaration of all Srutis and Smrits and to reason, are not worthy of being accepted (or considered). Thus the Padmapurana says—"Srutis and Smritis and all reasoning declare the perfect Lord; no one is baser than he who says anything contrary to them."

. Here the Sutrakara refutes the theory that atoms are the cause of the world.

11. Just as molecules being great and long are the cause of increased dimension or size in their effects, so also the atoms and a binary atomic compound from their shortness and sphericity might become the cause of size in their effects.

If the quarternary atomic compounds, etc., being great and long could produce effects (things) having dimensions then the binary compounds and atoms too, could produce effects of corresponding dimensions on account of their shortness and sphericity. The contrast implied by the phrase 'Just as' means that otherwise even the former should be held incapable of producing any dimension in their products; for their is nothing to cause a distinction (between the two sets) referred to..

12. In both cases also, action of the atoms is not possible; hence absence of the effect of their activity (would have to be granted.

(The Vaiseshika who admits a Lord and His will to be the cause is to be asked whether or not the Lord's will is eternal).

If the Lord's will be granted to be eternal, then it would follow that even when there is His will (the cause) the activity of the atoms does not exist during Pralaya or

dissolution admitted by the Vaiseshika; hence it may be argued that even now the atoms produce nothing. If the Lord's will be not granted to be eternal, there is nothing to bring about His volition (the necessary antecedent of atomic activity). Hence for want of the Lord's will to set the atoms at work, their activity and products cannot exist. But similar objections cannot be taken to the Vedic system; for the Lord who is postulated by the Vedas is also declared by the same Vedas to possess omnipotence. Hence everything is consistently explained in the Vedic system; (for the Lord's will existing, the non-production, etc., can be accounted for on the ground of the Lord's unlimited powers. During the time of dissolution also, though there is the Lord's will, still by the absence of the particular circumstance of time, the non-production of effects is explained. Nor could the objection be taken that time exists even then; for we mean that that particular wave of time which is the cause of creation is not present. The same position cannot be taken by the opposite system). For (unlike the Vaiseshika), we admit peculiarities in time by virtue of its own nature (but not, as conventionally distinguished, only by the events which occur in it. And we also admit that only in particular periods of time, the Lord *exercises* of His own accord His supreme will in particular ways).

13. Further (the Vaiseshika theory becomes absurd) in consequence of admitting (the separateness of the parts and the whole) and Samavaya an intimate relation (between them); for (this relation) being an equally (separate entity), an infinite series of relations would have to be granted in according relation between 'Samavaya,' and the parts and the whole.

As the Vaiseshika admits 'Samavaya,' the relation of inherence, between the cause and effect, etc.—and as on, his own principle this relation itself is absolutely separate

from the things which it has to bring together, a second 'Samavaya' or relation of its kind would have to be granted to bring the first relation and the things together, so a third, a fourth, etc., *ad infinitum.* It would not do to hold that this assumption of 'Samavaya' can still be authoritative, and the contingent *regressus in infinitum* does not impair the strength of the argument or theory; (nor could it be held that this endless chain of Samavayas is proved in actuality). For when the very first relation (link) remains unsettled, the whole series is of course unsettled. On the other hand, if it were granted that the first relation is a self-sufficient principle, (*i.e.*, capable of bringing about the connection with the parts and the whole) as well as its connection with the parts and the whole) then the relation of inherence (Samavaya) would itself be unnecessary.

14. *Besides, (the cause) being permanently present, (the production of the effect also would have to be admitted) as perpetual.*

The material cause, *viz.*, the atoms, as well as Samavaya (the relation of inherence) being granted to be eternally present and it being admitted that the existence of things consequent upon that relation of inherence is their origin, all effect should be admitted to be eternal. Or the causes advocated in the Vaiseshika system should never be producing any effect.

15. *And (on the other hand) the opposite (state may be inferred of the atoms from their possessing colour, etc., as in the observed instances.*

As the atoms (of earth, water and fire), are said to have colour, etc., they may be inferred to be non-eternal; for it is observed in the world (whatever material object) has colour, etc., is perishable).

16. *And because in either case there would result an absurdity.*

If the atoms (having colour, etc.), were eternal, then everything (effect) should be eternal. For the special characteristic which furnishes the Vaiseshika an argument to prove the eternal character of anything cannot be attributed to the atoms if they are said to have colour, etc. Again if the atoms were taken to be non-eternal, the causes of the atoms not being present or granted, there could not be the production of atoms.

17. *And as the atomic theory, is not accepted by, and is contrary to, (Vedic authorities) it is to be entirely disregarded.*

This theory is not countenanced by Sruti and Smriti and is opposed to them ; therefore it is entirely (in a pre-eminent degree) unworthy of consideration. In the Moksha Dharma, Indra in the form of a Jackal says, "(I have attained to this state) being devoted to the study of Tarka (Logic) which is based upon mere perception and is productive of no good."

In this Adhikarana is refuted the theory of those that hold the aggregates of atoms to be the cause.

18. *Either when the aggregates are said to be caused by aggregates or when they are said to be caused by individual atoms, it (aggregation) would be impossible.*

A single atom cannot, of course, make an aggregate. If it (an aggregate) be said to be the effect of atoms acting upon each other (or the effect of another aggregate), then the fallacy of mutual dependence would result; consequently the formation of the aggregate would remain unexplained ; or aggregates should always exist.

19. *If it be said that the period of dissolution is possible in the Vaiseshika system when the perception is interrupted of the relative parts, which is the cause of the cognition of, and communication with regard to, the aggregates, we say 'no,' for the atoms (the members of an aggregate) can only be the cause of aggregates.*

The Vaiseshika may state that the aggregate though permanently existing can be thought of or spoken of as cause and effect on the perception of the parts mutually related in the group; hence it is possible in his system to account for a period of dissolution or Pralaya. (But this position cannot be maintained according to that system. For a whole body of separate atoms ceases to exist when it has produced a single effect. Consequently it is not consistent in the system to admit that an individual cognises the atoms as such and proceeds to perceive their mutual relation and then speaks of it as an aggregate).

Moreover, in that system, it cannot be admitted that the aggregates in which atoms inhere are permanent; for according to their invariable principle, that the cause existing, the effect must be produced, the permanent aggregates should in their turn be producing innumerable effects in a short time.

20. And because the effect being produced, the cause ceases to exist. (Otherwise the first principles of the system ***would be contradicted****).*

As the cause ceases to exist when it has produced its effect, it cannot be said to produce special effects again; (for the energy and essence of the cause are used up in the production of the correlative effect; or when the body of not-inhering atoms has produced its effect, *viz.*, the aggregate of inhering atoms, the same cause, *viz.*, the not-inhering atoms cannot again become the cause of other effects).

21. (To suppose that the cause having ceased to exist, the effect comes into being would be contradicting a fundamental principle; otherwise, (there would be) continuity of effect or simultaneousness (of cause and effect).

If it be said that when the cause has ceased to exist, the effect is produced, it would be a contradiction to one

of the fundamental assumptions (of the system) that the cause necessarily exists while yet the effect takes place; (and it would be absurd to say that a particular is the effect of something that has ceased to be, *i.e.*, effect has been produced by what has ceased to exist). Or if it be said that at the time when the effect is being produced the cause exists, there being no reason to suppose that the production of the effect is the destruction of the cause which has existed in the second moment along with the effect, there would result twofold absurdity. First, as the cause must exist in the third and subsequent moments there being nothing to destroy it, it must every moment be producing fresh effects which in their turn produce other effects for ever according to the fundamental principle that the cause existing the effect must be produced. Thus there would be an endless production of effects. Secondly the cause and effect existing in the same moment, may both become at once the cause of other effects, and all the causes and effects would have a simultaneous existence.

(In the following Sutra, the cessation of the effects is also refuted).

22. *Both kinds of cessation or (destruction) cannot be established,—(lit. the destruction which is perceived or unperceived), for (the production of effect by the cause which exists) is not interrupted.*

According to the first principle of the system that the cause existing, the effect is necessarily produced, it is not possible to admit that the annihilation of the cause takes place, which is at once final, *i.e.*, encompasses the cause and the whole series of its effects) and not final, (*i.e.*, leaves undestroyed some links behind it).

23. *And because in either case there is a difficulty.*

Supposing that the principle the cause existing, the effect necessarily follows, is invariable, the effect must

always exist and consequently the distinction of cause and effect would cease to be. If the rule were not invariable, there might not be the production of any effect at all.

24. *And (the contrary is proved), as in the case of space by the absence of change.*

It may be said that in the same way as momentary existence is proved in the case of light, etc., from the observation of changes of volume, and the consequent difference in *individuality*, the evanescent character of every effect is inferred. But then the counter-argument proceeds thus; that in the same way, as no changes being observed in space, etc., the permanent character of space, etc., is proved, permanency might be inferred of other things also.

25. *And on account of recognition.*

"That very thing is this;" So does the recognition arise of everything previously cognised. (Hence if everything were different from itself in the subsequent moment, the recognition of the identity of the thing observed at two different points of time could not take place).

If it should be objected that the recognition of identity is an illusion, then the opponent should be told that his notion of the change or of difference in the individual presented is also an illusion.

(In the following Adhikarana) the Sutrakara refutes the theory that Sunya or non-entity is the cause.

26. *(Entity) does not spring from non-entity, that not being observed.*

As non-entity has not been observed (to produce entity), it does not stand to reason to suppose it (non-entity) to be the cause.

27. *And thus on that doctrine, there would be an accomplishment of ends by the* INDIFFERENT *(whatever is incapable of being thought of as fit to be abandoned or pursued).*

If non-entity were the cause, then the indifferent things, (*i.e.*, the non-existent), sky-flower, etc., which cannot be the object of pursuit or avoidance should also be capable of accomplishing certain ends. The particle 'and,' indicates that if the last inference were false, the inference of the opponent should also be false; for there is nothing to distinguish (Sunya from sky-flowers)

28. The non-existence (of external things, i.e., of the world) cannot be maintained, on account of our being conscious of them.

Further it cannot be said that the world itself is non-entity, or non-entity itself the world, for it is actually perceived (as entity), being the object of accurate knowledge.

29. And on account of the difference of characteristics (the world is not non-existent), as those of dream, etc, are.

And it cannot be said that as the creatures of a dream, etc., (are), the world too, though an object of perception, is non-entity; for, unlike the world, the creations of a dream, etc., are objects of a widely different perception thus: 'This is a mere dream, this is not the serpent' and so on. And there is no such authority here (as would prove non-existence of the world).

In this Adhikarana, the Sutrakara refutes the theory that all things are mere modes of *Vignana.*

30. The world is not Vignana (consciousness or thought), for it is not so perceived.

The world is not a mere mode of the mind; for no body has perceived it to be such in his experience.

31. And because of its (of consciousness) momentary duration.

Vignana or consciousness is only of a moment's duration, whereas the objects have been shown to be

32. *And because of the absence of, and of the conflict with, reason and all authorities, in every position (the systems opposed to scripture are to be rejected).*

For the theories now enquired into are unsupported by all authorities and opposed to Sruti, Smriti and reasoning; these systems cannot, therefore, be accepted.

The Gaina doctrine that a thing may be or may not be, etc., is here refuted.

33. *On account of the impossibility (of contradictory attributes) in one and the same thing (at the same time), the doctrine is not acceptable).*

For the seven moods in which one and the same thing is said to be (at the same time) are contradictor and, consequently cannot be admitted to be in the same thing. The moods are, "Somehow it is; somehow it is not; somehow it is and is not; somehow it is indescribable; somehow it is, and is indescribable; somehow it is not and is indescribable; somehow it is and is not and is indescribable."

("It might be being, it might be non-being; it might be being as well as non-being; it might be different from what is being as well as non-being, etc."). These contradictory attributes cannot be admitted to be in one and the same thing from their very nature, *i.e.*, such an admission would be against all reason and proof, while authorities to prove it are totally absent.

34. *And likewise, (according to the Gaina doctrine), (there would result that) the soul is too big or too small (for the different bodies) it may occupy.*

If (according to the Gaina doctrine), the size of the soul were admitted to be that of the body occupied, then the soul dwelling in such a little body as that of the ant, passing by force of Karma into a big body as that of the elephant, or *vice versâ*, the soul, the occupant of the huge body of the elephant, etc., passing into the body of an ant

etc., would find itself too small or too big, (*i.e.*, could not be the proper occupant of the particular body).

35. *Nor could the contradiction (difficulty) be removed by supposing a change of size in succession, on account of its involving essential change etc., in the soul.*

Neither could it be held by the Gaina that the soul comes to be of the same size as the body it may occupy. (Indeed such a view cannot be held); for it would be granting that the soul is essentially changeable and consequently perishable. (Hence would result the futility of the question of release, and of the philosophy that deals with it).

36. *(And the doctrine is untenable) even on the supposition that the final size is permanent; for then, from parity (of reasoning), both (the soul and the body) would have to be admitted permanent.*

If the soul should be devoid of size, there could be no existence of it. Therefore, in order that it might have that size with which it could remain (a permanent entity) in the released state, and according to the doctrine "no size being possible without a body to measure it, the body (occupied in the released state) also should become permanent. Thus generally, both the soul and the body would have to be granted as permanent entities; (especially) for the reason that the body in the mundane life is in no way different from the body which is granted to account for the size in the final state. From this, it follows that even the body during the mundane existence is permanent, (which is absurd).

The Sutrakara refutes the Sidhanta (system) that holds Pasupati or Rudra to be the Supreme Being, (the system propounded in the Pâsupata Agamas).

37. *(The authorship of the world cannot be predicated) of Pati, on account of his being unfit (for the purpose).*

Iswara, the Pasupati (Rudra) cannot be the cause of the world; for he is dependent and consequently unfit to be the cause, as appears from the texts, "Whomsoever I like, I make; I can make (Rudra) the fierce, Brahma (the fourfaced), the sage, the intelligent." (Rv. X., 125. 5). "I string the bow against Rudra, who brings miseries on the haters of Brahman, indeed, for killing him." (*ib.* 6) "O Asvins, you both have attained to this perfectly happy rank by the Grace of that Lord Vishnu,—the Lord who is most illustrious, and most powerful, and the Lord of all, having worshipped whom with offerings, and (sacrificial) acts and meditation, Rudra who is the presiding deity of Ahankaratatva, who impels the souls into worldly ways, obtained this proud rank of the Rudras"; (Rv. VII. 40. 5.) "Narayana alone was, then was neither Brahma, nor Isana (Rudra), nor were there Agni and Soma." (Mn. 1).

38. *And on account of the impossibility of connection.*

Pasupati is spoken of (by the Saivites) as Asarira, (*i.e.*, one without a body). Therefore, he could not be connected with the world as its maker, even as the soul that has left the body.

39. *Further there is (in his case) the impossibility (absence) of place.*

For an agent (like) the potter, etc., stands on the ground, *viz.*, Prithivi, etc., (has a place to stand upon) and does his work. And that, Pasupati does not possess.

40. *If it be said that this very world serves him as organs (a body), it cannot be admitted on account of his becoming thereby subject to the experiences of life, etc.*

It may be stated that this world itself is his place (situation), etc.; and there may be something that eternally exists even during the Pralaya (period of dissolution); and that may possibly be (his means, his organs, etc.);

16

hence it is right to hold that Pasupati is the cause of the world. But this defence is impossible; for there would result that he is subject to the experiences, etc.; that is, birth and death, the experiences of pain and pleasure, which the corporeal existence entails, (should) become his lot.

41. (Again), either the state of being conditioned or the absence of omniscience (might be the objection against Pasupati.

For if he should have a body, then his existence would also be limited as that of Yagnadatta). If not, there would result the absence of knowledge (intelligence). For observation shows that only the being endowed with a body and organs acquires knowledge (is capable of perceiving).

But in the case of Vishnu all (such) objections and difficulties are removed by scripture itself as follows: "Of what is the glorious Lord made? (Of that) His form is made; of what is the Lord made? He consists of intelligence and glorious power. (Ekayana Sruti)." "We now tell you of the Lord's being endowed with knowledge, mind, body and limbs. He is indeed possessed of knowledge, of mind, of body and of limbs; He is of imperishable body; He is fragrance; He is radiant with knowledge; He is of unthwarted prowess, of immense wisdom, of immense bliss; He is the Lord Vishnu, supreme and imperishable" (Paingins' Sruti), and so on.

The Sutrakara refutes the system that holds Sakti to be the cause.

42. On account of the impossibility of origination, (Sakti, a Goddess, cannot be the cause).

For the bringing forth of anything has not been observed on the part of the female without the favour of the male.

43. *Nor is there the necessary instrumentality of organs for the (supposed male) agent.*

Even if a male agent be admitted to be (her helper) the impossibility of origination would still remain unexplained; for the agent would be wanting means or organs (*i.e.*, wisdom, the body and organs); and it is not possible that he is of any help to her in the work of creation.

44. *Further if wisdom, etc., be also supposed (for him), there is no denying of that; (then the system lapses into the Pâsupata).*

If wisdom and the necessary organs be supposed to be possessed by the Purusha (Sadasiva), then from him alone origination, etc., may proceed and there appears no necessity (again) for attributing them to Sakti. Further according to the position lastly assumed, the system would be included under the Pâsupata and is consequently open to the objections taken to it.

45. *And on account of its being contradictory to (the Vedic conclusions).*

As this system is opposed to (and condemned by) all the Srutis and Smritis, and abhorred by the wise, it is not worthy of regard.

End of the Second Pada.

SECOND ADHYAYA.

THIRD PADA.

In this Pada, the Sutrakara reconciles (apparent) conflict between statements of scripture, in respect of the soul, the Supreme Being, the Adhibhutas (the great elements) and the Adhidevas (the presiding deities).

1. Ether is not (that which does not originate), on account of the absence of scriptural statement.

Ether is not without origin ; for there is no scriptural statement to the effect that it is not created.

2. But there is (a scriptural statement of the origin of ether).

On the other hand, there are actually scriptural statements describing the origin (of ether) ; such as, " From the Lord sprang ether. " (Tait. II. 1).

3. (The Scriptural statement concerning the non-origination of ether) has a secondary sense, on account of the impossibility (otherwise of properly interpreting the scriptural statements concerning origination).

" Ether is subtle (matter, offering no resistence), transcends senses." This and other Srutis (speaking of ether as eternal) are to be taken in a secondary sense. For otherwise, it would be impossible to give full significance to the scriptural statements concerning origination, which have to fulfil several purposes.

4. And on account of the word (of Scripture).

(The origination (creation) of ether is to be admitted, and the statement that it is without a beginning is to be taken in a qualified sense) ; for the Bhâllaveya Sruti says,

" Now the eternal are the well-known things, the soul, Prakriti and the Lord and Time. Next, those that are not eternal, are ' Prana ' and ' Sraddha,' the elements, the products of elements ; indeed what originate are non-eternal and what are not originated are indeed eternal. For, these (the following) are never originated and do not perish,—the Soul, Prakriti, the Lord and Time. Again these are both originated and not-originated,—Prana, Sraddha and Ether ; for they are partially originated."

5. *This (origination and non-origination together) can be (predicated of the same) like the word Brahman.*

It is possible that origination and non-origination apply to the same thing with reference to the primary and secondary sense, just as the word Brahman is used " Why then is the Supreme Being called Brahman ? . . . . . Because it is perfect in itself and makes others perfect." (Atharva Siras Sruti.) Though the word Brahman is (there) primarily applicable to the highest Brahman, it is also used to denote Viriucha and others in a qualified sense ; and on this account, they are not really Brahman, *i.e.*, they are not perfect ; similarly in the case of ether, etc., the term not-originated is used.

6. *Otherwise, the promissory statement would fail ; and ether must be held to have originated, since it is not excluded from all, according to the words (Srutis).*

If what is different from Brahman be held to be absolutely eternal (not originated), then the promissory statements such as, " He created *all* this," (Tait. II. 6), would be contradicted. For even ether is not something that is not included in the '*all*.'

" Indeed the Lord alone was at the beginning of this (world) [A.A. 1 1.] Sat only, O gentle one (O thou deserving of Soma) was before this (creation). It was but one without a second [Ch. VI. 2 1]. ' At the begin-

ning of this (world) there was nothing indeed.' [T. B. II. 2. 9]." From these texts, it is clear that Brahman alone is absolutely eternal (not originated).

7. And whatever undergoes modification is the divisible (limited in power) as observed in the world.

Besides the Scriptural statements, owing to the divisibility, ether is fit to be considered as originated. For in the world, only originated things are found to be divisible, that is, limited in power, space and time. "The one undivided Being, highest of the high, perfect in excellences, is declared to be Vishnu. Prakriti, the soul, Time; these three are spoken of as divided (*i.e.*, limited and originated). The fourth is said to be the 'Mahat' and the fifth is 'Ahankara.' Of these, ether, etc., separately came into existence, as parts. That which consists of parts is a modification (creation); and He is the unmodified who is the Lord Hari. Owing to absence of parts, the Lord consists of perfect bliss, is eternal and of eternal attributes. That which is a part is indeed of little power; and in the Lord (redeemer) that limit to power does not exist." (Brihatsamhita).

"Now follows the explanation of those (well-known things) that have no beginning and those that have a beginning; fire, water, earth and ether are those that have a beginning; Vayu indeed is that which has no beginning. For by Vayu all beings are properly guided (in their activities)." "Now the intelligent and the non-intelligent; fire, water, earth and ether are those that are the non-intelligent; Vayu is verily the intelligent; for by Vayu are all beings comprehended. "Dear one, these Gods together with the sun, who of old by their worship of Vayu became perfect in knowledge and other qualities and free from defects have now somewhere in a secluded spot turned their mind to the same Vayu full of wisdom, who is sought

for shelter by souls distressed in life." (Rv. VII. 91. 1). "That indeed is this eternal deity, who is observed by us to purify everything." "(He) who has no beginning, no middle, no end; for he does not appear and disappear." From such texts it appears that Vayu has no origin, (*i.e.*, is not created).

To set aside this contradiction, the Sutrakara says:

8. *Hereby the Chief of breaths is* (*also*) *explained.*

'Hereby,' that is, by the statement of primary and secondary non-origination, by the limitation of power (in Vayu), the text concerning the non-origination of Vayu also is explained; (Vayu is also one of the originated things).

"The indestructible, the highly indestructible, the destructible, the highly destructible make the four classes of things of which the universe consists; the highly destructible are the products of Earth and other elements, the destructible are the elements, the indestructible is declared to be Vayu; the highly (absolutely) indestructible are only the soul, Prakriti and Time. This (universe of) four kinds of things is supported through eternity by Vishnu who is Himself absolutely eternal, highest of the high, reveals Himself in different ways and arranges the things in different groups, who is the redeemer exalted far above (the souls), who is nothing but unlimited bliss and is the most brilliant Lord (Kurma Purana).

9. *But there is no origination of that which IS* (i.e., *of Vishnu*), *on account of its impossibility.*

"Non-Being (Asat) indeed was in the beginning of this (world); from it indeed sprang (Sat) Being" (Tait II. 7). "From Non-Being sprang Being." (Rv. X. 72. 2). From such texts if it be said that Being (Entity) also has an origin, it is denied. Being or Sat (a positive entity) has no origin at all (cannot at all be created). By the

particle 'But,' the Sutrakara declares the inapplicability of the principle instituted in the previous Adhikaranas, (*i.e.*, the origination in part and non-origination in part should not be predicated of Sat or an eternal existence).

For Sat (Being) does not originate from Asat (Non-Being); for such (a case) has not been in the range of observation and therefore it is impossible.

"That indeed they call Brahman which is perfect and makes other things perfect. That (Brahman) indeed they call (Asat) Non-Being, because no body can undo it. That they call the Supreme (perfect), because it is perceived (by the wise) to be the Most High." From this text, it is clear the word Non-Being (Asat) denotes Brahman. Accordingly the Paingins' Sruti says, "In the text, 'In the beginning (of creation) of the gods, from *Asat* sprang Sat,' Brahman is indeed the Non-Being; the Being is Prana (breath), which Prana they call the Great, the Enduring, the Powerful, the Strong." The following is from the Bhâgavata, "O brilliant Lord, Thou art provident, absolutely unborn; still thou hast introduced Thy essence into Sakti (Lakshmi), who is (also) unborn, the source of qualities, actions, etc.; from her we, Sat (Prana) and others have issued; the purpose for which we are made, how could we accomplish for Thee?" Also Sruti has, "The Lord who is unborn becomes many." (T. A. III. 13). Padmapurana says, "The birth of Hari consists in His revealing Himself; under no circumstances, it is modification, (embodiment in gross matter); in the case of the intelligent soul, the non-intelligent Prakriti (matter), Time, Mahat, etc., birth is by degrees undergoing change, (*i.e.*, to be in an embodied state). And this state is (a condition forming) a necessary and distinguishing attribute of the intelligent soul, for it is said that change or modification is also to be in a

particular state of dependency. And the Bhâgavata Tantra has the following : "The glorious Lord though of immutable essence, makes everything (the world) which is the effect of change ; because He is the Almighty, and His powers are immutable; further the powers of the Lord are not at all distinct from the Lord's Self, and identical as they are, they are (still spoken of as distinct ones, as *will*, etc., (for the sake of extending our knowledge).

10. Fire is produced hence, (i.e., *from Brahman only*) *; for thus the text declares.*

From such texts as, "Fire was produced from *Air*," (Tait II. 1), (Fire) should not be considered to have been produced from (any) other than Brahman. 'Hence,' *i.e.*, from the Most High, that (Fire) also is produced. For the text declares, "That (Brahman) created Fire (through Vayu)." (Ch. U).

Though this topic, *viz.*, that Brahman is the cause of Fire, has been generally treated of in the Sutra, 'As the cause, etc.,' the same is again taken up here to remove the doubt that both Brahman and Vayu might separately be the causes of Fire; for scripture so speaks of other deities also, at least in a secondary sense.

11. Water (is produced hence ; thus the text declares.)

It is from Brahman that the creation of water, etc., proceeds, as shown by the text, "Brahman only was in the beginning of this (world) ; that created water ; and (from) that (Brahman) all this (the element Vayu, etc.,) (has come), though the text, 'From fire, water is produced' (Tait II. 1), declares otherwise. For the text says, "From this (Highest Brahman) are produced the Chief of breaths, mind, all organs of senses, ether, air, fire, water, and earth which supports all" (Ath. II. i. 3), and so on.

Indeed Vishnu is beyond doubt the only one who is the author of all; for the very existence, etc., of all other things depend wholly on His decree." (Bhavishyat Purana). And the Vamana Purana has "Vishnu (the all-pervading Lord) who abides in the various things, awakening their various powers, who, being of immeasurable power, makes everything and single-handed makes it well."

The refutation of this point was here again taken up, as the argument 'Water is produced from fire,' seems to be rather strengthened by the reasoning furnished by the (popular) observation that heat, etc., (high temperature), etc., are followed by sweat, etc.

"They (waters) mused, 'may we become many, may we produce many;' they produced Anna (Ch. VI. 2)." In this text, the production of Anna is declared to be from water. In some other text, the production of earth is said to proceed from water, as in "From water, earth" (Tait II. 1). From this contradiction (if not explained) scripture would lose its authoritativeness. Wherefore the Sutrakara says:

12. Earth (is meant by the word Anna), on account of the subject matter, (the mention of) particular colour, and of other texts mentioning colour, etc.

In the earlier text quoted above, Prithivi (Earth) is spoken of by the word Anna; for that text is found in the chapter dealing with the creation of the elements. And earth is mainly of black colour; while blackness is not the characteristic of the other Anna (any other thing denoted by the term Anna). This becomes evident from other passages as, "Water and earth (are both called) Anna" (A. A. II. 3. 1). "Earth indeed is Anna" (Tait III. 9). "They (water) created Anna; (and) earth indeed is Anna." The term, 'etc.' implies an argument, *viz.*, erroneousness cannot be supposed of Vedic

authority; for it is free from the faults which arise from being the work of (an author), since it has no author and is eternal; and so on. The Kurmapurana speaks to the same effect. "When a conflict appears to arise between two scriptural passages, there the erroneousness of the texts is not (to be) admitted, but they should be interpreted in such a way that the (seeming) conflict ceases to be."

The Vyoma Samhita has the following, "Naturally fire is red, water is white, and earth is only black. She (earth) is said to be yellow being in contact with the navel lotus of the Lord, she is red because of the admixture of Kshatriya blood; elsewhere she becomes white (pale) owing to abundance of water. Likewise she comes to be of other hues being mixed up with other things. Again her yellowness (in some places) is accounted for by the admixture of the Lord's essence. For the eternal Lord, most high and most glorious, is of golden essence."

From the texts such as, "Thou art the support of the vital airs, O Rudra, as well as the destroyer; do not visit me as a destroyer, but bless me with Thy holy presence," (Mn. 16·2), some one different from Brahman seems to be the destroyer. To clear this doubt, the Sutrakara says:

13. He (Brahman) is the destroyer; for there is the direct statement of scripture as to His WILL *being the cause (of destruction), which itself is the indicatory mark.*

"Through the gracious will of the Lord whose grace is obtained by devoting the mind to Him and constantly contemplating Him in the true light, the mundane bondage which has no beginning completely melts away at the end" (Sv. 1-10). From this text which discloses the indicatory mark, that the Lord's grace is the cause of the slackening of the mundane bondage, it distinctly appears that He is the cause of final release. Then it naturally

follows that He is the cause of the dissolution of the world that has a beginning. From this single characteristic only of the Lord, (that He is the cause of the final release referred to in the text quoted above), the destroyer of all, it becomes clear, is Vishnu only. Then what more need be said, when a number of Srutis speak to the same effect? The Srutis are: "That Hari, to whom the world returns in the deluge and after release, may accept the offering of clarified butter for the prolongation of our life." "He who destroys all this (creation) is Hari, the absolutely different, Paramatman)," etc. This is the force of the particle of emphasis '*Eva*' used in the aphorism.

The Skânda Purana also says, "The creator, protector and destroyer is the one Hari, the Lord of Lords. Creation, etc., are attributed to other gods like unto dolls (wooden images) and that too, only as partial agents but not as absolute agents. On the other hand, creation, etc., wholly proceed from Vishnu, the Supreme Being." "In the matter of creating and destroying the world, Hiranyagarbha and Rudra are but nominal instruments of Thee, the Almighty Lord, working under the name and form of time." (Bhagavata). And the Mahopanishad says: "He creates through the instrumentality of Brahma, brings about destruction through that of Rudra, and He is Hari who alone is without beginning or end, who is perfect and is of perfect bliss."

"From the same Lord indeed this world is produced in (perfect) order and is withdrawn in (perfect) order; but He neither rises nor sets." From this Bhâllaveya text, the withdrawal (dissolution) of the world seems to take place in (the same) order. But the Chaturveda Sikha shows that it takes place in the reverse order thus "Only from the Supreme Lord, the imperishable, all (this) is produced in order and into the same Supreme Lord

everything is withdrawn in the reverse order " To reconcile this contradiction, the Sutrakara says :

14. But with reference to the reverse (order), order (is declared) ; hence (the Sruti) ; and (the reverse order) is reasonable.

(In the case of dissolution), the statement of order also proceeds (only) with reference to the reverse order ; (it is plain) from the same Bhâllaveya Sruti which says, "He who is the maker of this world in the order beginning with Breath, etc., and the destroyer of it, only in the reverse order beginning with Earth, is said to be the Supreme Lord Hari "—" In creation, the order is from above and in dissolution the order is from below. And thus in regular order the glorious Lord of all powers makes and unmakes the world (Padma). Those that are produced first in creation are more powerful, (consequently have longer existence). Hence it follows logically that the latest in creation, being of feeble essence, should first become absorbed in those of higher powers ; while the higher powers should later on take their turn. This is said in the Vamana Purana also " The earlier a thing happens to be in creation, the more it becomes the receptacle of the Lord's glory ; and consequently those that are earlier in creation are more powerful and are withdrawn only later. And for the same reason undoubtedly their pervasion is also greater."

15. If it be said that this (reverse) order obtains except in the case of Vignana (Intellect) and Manas (Mind), on account of there being the indicatory circumstance to infer the same, we deny that, owing to the absence of such distinct authority.

From the indicatory circumstance conveyed by the text, " From Prana (breath), Manas (mind) is produced ; and from Mind, Vignana (Intellect)." " The wise shall

contemplate that Speech (Vach) retracts into Mind ; Mind into Atman, the Intellect" (Kath III. 13) ; it may appear that the reverse order in *laya* (dissolution) holds true except in the case of Intellect and Mind. But this exception cannot be proved; for there is no authority particularly declaring the *laya* of these two alone in the order of creation.

16. Though the statement (equally) refers to the 'moving' and the 'non-moving,' still it has here only partial denotation as it (manas) settles upon them (the 'moving' and the 'non-moving,' and it (cognition) is produced.

The statement, 'And from Manas, Vignana is produced,' refers to the moving (active Manas) and the non-moving (passive objects) and means Vignana (distinct knowledge) results from contemplating the things moving and non-moving ; so it is made with reference to the partial denotation of the words, Manas and Vignana (mind as an organ and intellect as mind's activity), not with reference to the permanent and fundamental principle of Vignana (Intellect). The following is in the Skânda Purana, " From the Supreme Lord, Avyakta was produced ; from Avyakta, Mahat ; and from Mahat whose presiding deity is the four-faced, the principle of Vignana Intellect ; from the principle of Intellect, (the principle of) Mind ; and from the principle of Mind, Ether and the rest. Such is the order of the chief creation, outside the egg of the universe. The (order of) creation within (the universe or the individual body) has reference to the manifestation or realisation (of the Tattvas). Consequently there is here a reverse order to be known ; for the cognition (realisation) of Hari comes as the last step.

17. The Lord is not (destructible, or withdrawn) as there is no (such) scriptural statement ; (but He is declared

otherwise) ; further He is eternal according to them (scriptural passages).

" He (alone) having involved all this in darkness (in the form of water assumed by the Intelligent Prakriti) remains hidden (from view) ; again having dissolved the darkness, He appears ; (single handed) He creates all this world, withdraws it, ordains it in various ways, impels it to action, covers it (with ignorance), brings the light of experience to the soul and redeems it from the bondage (to which the soul was subjected by Himself)." From this text it is clear that the Supreme Lord is not, as other things are, withdrawn (into another thing, since there is no statement whatever in Scripture of the dissolution or withdrawal of Brahman. By the word 'Nilina' in the above text is meant 'being hidden (from view),' which is seen from the parallel text, " That (Lord) which is perfect and is everywhere, was concealed by (in) the base matter and was still resplendent in its supremacy by its boundless wisdom." (Rv. X, 129·3).

The Paingins' Sruti says : " Hidden from view in this darkness, He distinctly sees Prakriti, Purusha and Kâla (matter, the soul and Time) ; but none other sees Him." " He is the eternal of the eternal, the intelligent of the intelligent, and one that does what is desired by many,—the wise that duly see Him centered in their self obtain the eternal tranquillity of release ; but none else (obtain it) (Katha, V. 13). " He is indestructible, is not contaminated by the three qualities, is all-pervading, and is the all-perfect Lord, the Supreme Being." " He is eternal, all-pervading, the cause, the witness of the world, unassailed by the three qualities of matter, the omniscient and immutable Lord." From these and like texts, the eternal nature of the Lord becomes clearly perceived.

By the text, "He who is the eternal of the eternal" (Kath. V. 13), the indestructibility has been said of the individual soul too. There is another text which says, "All these intelligent beings proceed (from their mother's womb)"; hence there is a conflict between the texts." To reconcile them, the Sutrakara says :

18. The Intelligent Being (the soul too) is indeed born from the Supreme Lord only, (as seen from the same scriptural passage).

The soul too is born from the same Supreme Lord, on the authority of scripture only. So says the Kashayana Sruti, "All these intelligent beings (souls) indeed as indestructible (things) enter into the perfect light of Brahman and as indestructible (things) are born from Him, and they never go to dissolution."

19. And also on account of the possibility (of considering the soul as having a birth).

Though the soul is eternal, still it is possible to speak of him as being born, with reference to the (embodied) condition (to which he is subjected). And this is said in the Vyoma Samhita. "From the eternal Lord the eternal beings of intelligence are born. It is with reference to the condition of their bodily existence, birth or creation is predicated of them (souls)."

In the Kashayana Sruti, "All-pervading indeed (are) the souls who are the intelligent beings, who are not contaminated by the qualities, who are the agents of all action, who are of perfect essence, who are unlimited (by time and qualities)," all-pervasion seems to be predicated of the individual soul. But in the Gaupavana text, "Atomic is indeed the soul whom these (two) do really bind, *viz.*, merit and demerit," the soul is said to be atomic. Hence there is a conflict between the texts affecting their authoritativeness. To reconcile them the Sutrakara says :

20. (The soul is of atomic size), from the characteristics of departing (from the body), going and returning, (declared in Scripture).

From these characteristics the soul is but of atomic size, as is seen from the Paushyayana Sruti, "He passes out from this body and goes to the yonder world, and from the yonder world he comes (back) to this world, he is in the womb (of the mother), he is born, he does works."

From the above Sruti, the soul seems to be independent as to his passing out, etc.; also from the texts such as the following, "The one (absolute) being only is born, the one only is annihilated, the one only enjoys the good work, the one only the bad work." To remove this doubt as to the dependence of the soul, the Sutrakara says :

21. The passing out, etc., of the soul (take place) only along with (those of) the absolute Lord (who guides him) (as stated) in the two subsequent sentences (of the same passage.).

"With the Supreme Lord seated in himself as guide, he (the soul) enters the womb with Him, he is born with Him, guided by Him he does Karma (work); by the Supreme Lord he is taken (to other worlds) and is lifted up towards heaven; and Him indeed they call the Lord of Self." "For He indeed enjoys (accepts) the blissful essence (of the good works of the soul), and He indeed makes the soul live, go up and come down." In these two subsequent sentences of the Paushyayana Sruti, the passing out, etc., of the soul are said to take place under the guidance of, and along with, the Supreme Lord.

22. If it be said that the soul is not of atomic size on account of Scripture declaring to the contrary, we deny that, on account of the other one (the highest Lord) being the subject of such Scriptural passages.

From the text quoted above, declaring pervasion, *viz.*, "All-pervading indeed are Atmans (the souls) who are intelligent beings and destitute of qualities," it may be supposed that the soul is not atomic; but that cannot be done. For the above text treats of the Highest Lord, as may be seen from the following: "That Supreme Lord creates this (world) and supports it on both sides, in and out. He enters into this world in many forms and guides everything (according to His Will) (and makes it go in His own way). He is Atman (the Lord) and He is Atmans. (*i.e.*, the Supreme Lord in many forms), He is the ruler, He is Vishnu, He is distinct from all, He is the Most High." "The one Lord Kesava is spoken of in the Vedas by words in the singular number, by words in the dual and by words in the plural number. But by this circumstance there arises no difference in the Lord" (Bhavishyat Purana). "The breath (Prana) dwells in this (body which is described as his car); and it is said by the sage: "O Asvins (Vishnu and Vayu) come (riding) in that chariot which travels swifter than thought, which all the gods have prepared for you; and by dedicating which (to the Lord), (from the consequent grace of) the omnipresent Lord, are produced the daughter of heaven (true knowledge of God) and the two bright days (the two states of being enlightened with wisdom and of attaining to the abode of heaven)." (AA. II. iii. 8).

23. *And (the text declaring pervasion refers to Brahman, not to the soul) on account of the term belonging to Himself (directly expressing Vishnu) and (of His characteristic) of being immeasurable.*

Indeed this Atman (Hari) being perfect in excellences, inconceivable, revealed only by the whole body of Scripture, the Lord of all, the omniscient, the maker of all, is far beyond the human power of measuring (understanding); however, He of His own accord reveals Himself to

the understanding (of the world) through Scripture." From the term Atman and the characteristic of being immeasurable found in the subsequent sentence of the scriptural passage, the pervasion spoken of in the previous text is only predicated of the Lord with reference to one and all of his forms. The Kurma Purana also says) "The Lord is immeasurable (unknowable), and the terms 'the perfect Brahman,' 'the perfectly blissful,' etc., denote Vishnu only and to no other they can possibly be applied."

24. *There is no contradiction, as in the case of sandal ointment.*

Though the soul is atomic, still it is possible that he pervades the body, just as a drop of Harichandana (sandal ointment of the best description) although in actual contact with one particular spot of the body only, pervades (*i.e.*, causes refreshing sensation all over) the body. So it is said in the Brahmândapurâna. "The soul though only of atomic size, stands pervading the whole body he occupies, just as the drops of Harichandana (coming in contact with particular parts of the body), extend all over the body (by producing a refreshing sensation)."

25. *If it be said that the extension all over the body is admissible in the case of the sandal ointment, as it is in actual contact with some part of the body, but not in the case of the soul whose relation to the body is not settled; we deny that, on account of a special place for the soul, viz., within the heart, being acknowledged by Scripture beginning with, " Within the heart."*

The extending (of the sensation) of (produced by) the sandal ointment is possible, since it is present in one spot as a whole and in other parts of the body in a not very intense form. But no such definite abode or locality is assigned to the soul in the body. This objection, we reply, is not valid. Scripture acknowledges a special

place for the soul, as is seen in the text " Within the heart indeed is this Atman (soul) (P. U. III—6).

26. Or (the pervasion of the soul in the body may be explained) from his quality of being radiant (with intelligence), as in the case of a light.

Or just as a flame pervades by the property of light, but as a flame it is limited to a particular spot, so also by means of the quality (property) of intelligence the soul has pervasion, and as soul it is limited in space. This is said in the Skandapurana. " The gods are said to be pervading or not pervading according to the settled principle of their *special* presence or *general* presence; but in the case of other souls, the pervasion happens to be only by means of the property of intelligence and not in any other way; and the property of intelligence being the very essence of the souls, it is fit to speak of them as pervading (the body). But in the case of the gods who are endowed with peculiar powers by the gracious Lord, the rule comprehends a great variety (of cases).

" He (the soul) is eternal, is without parts, is joined to merit and demerit, he goes to and fro between this world and the other; he is released; he is but an undivided one; he does not become sevenfold, nor tenfold, nor hundredfold." Thus in the Gaupavana text, absence of manifoldness (parts) seems predicated of the one soul. " He is fivefold, he is sevenfold, he is tenfold, he is hundredfold, he becomes thousandfold, he goes (to other worlds), he is released." Thus in the Parasaryayana Sruti, 'manifoldness of form seems to be said of him.' The contradiction arising hence, the Sutrakara reconciles (thus) :

27. The extending beyond of parts is as in the case of odour; and thus scripture also declares.

Just as fragrance goes forth separated from the flower so from the individual soul, parts go forth separated by the inconceivable power of the Lord. So Sandilya Sruti

says "Now, being but one individual he goes forth separated like odour, then again he becomes one; now again he becomes many; as the Lord of lords makes him, so he becomes; the Lord is inconceivable, most high, and worshipful." This is also said in the Padmapurana, "It is only through the agency of the Lord's inconceivable power, the individual soul, though devoid of parts, makes himself into many and sports with many forms obtained by means of the high powers produced by Yoga practices, and the consequent grace of the Lord. (This is said of those souls who are capable of Yoga practices).

"That thou art." (Ch. VI. 8 7); "I am Brahman." (Bri. III 4·10). In these and like texts, identity of the soul with the Supreme Being seems to be (declared). On the other hand, separateness appears to be said in such texts as, "The eternal of the eternal, the intelligent of the intelligent" (Sv. VI. 13), "Two birds which are inseparable friends, etc." (Sv. IV.6). To remove this contradiction, the following Sutra proceeds.

28. *The soul is separate from, (not one with, Brahman), from the statements in Scripture.*

"The Supreme Lord is absolutely separate from the whole class of souls; for He is inconceivable, exalted far above the souls, most high, perfect in excellences and He is eternally blessed, while from that Lord this soul has to seek release from bondage." From this Kausika Sruti, embodying a reasoning, it is plain that the soul is separate from the Lord, not one with Him.

29. *Only on account of having for his essence qualities similar to those of Brahman, the soul is spoken of as Brahman, as in the case of the all-wise Brahman.*

Since the essence (*i.e.*) the very nature of the soul consists only of wisdom, bliss and other qualities similar (in some degree) to those of Brahman, there proceeds the

statement that the soul is one with (like) Brahman; Just as in the text, "All this indeed is Brahman," (Ch. III. 14. 1) Brahman is spoken of as identical with all (the world), on account of there being all the qualities in Brahman which are predicated of the whole world. The following is in the Bhavishyat Purana: "The souls are separate, the perfect Lord is separate, still owing to the similarity of intelligent nature, they are spoken of as Brahman in the various Scriptural disquisitions."

Origination has been predicated also of the soul; hence he cannot be said to have the eternal association of Karma (actions) or to attain to eternal existence as conveyed by the text, "He is bound to merit and demerit which have no beginning and (when) released by the Supreme Lord he is fit to become eternised." To reconcile this contradiction, the Sutrakara says:

30. The contradiction affecting the authoritativeness of Scripture does not arise, since the soul has existed all along with the Supreme Being, it being thus observed also in Scripture.

As the Supreme Lord exists without beginning or end so also does the soul. And the Agnivesya Sruti says, "The highest Lord is eternal, the soul is eternal; and non-eternal are the physical appendages of the latter. So (they say) he is born, he dies, he is released." Also in the Mahabharata are the following: (1) "The soul is eternal, pleasure and pain are non-eternal (not permanent);" (2) "Jiva (the soul) is permanent, but his body is not permanent."

In the texts, "The soul, whose essence is intelligence, with all the gods, (stand firm on the Imperishable)"; (Pr. IV. 11). "He is bliss, he is taken to that world by the Supreme Being, he is released"; the soul is said to consist of intelligence, bliss, etc. On the other hand in the Paingins' Sruti, "When released from misery, he becomes

blessed; when rescued from ignorance he becomes wise; when cured of weakness, he becomes strong; he becomes eternal and fearless"; the soul seems to be other than blessed, etc. To remove this contradiction, the Sutrakara says:

31. And on account of the fact that only the qualities essentially existing (in the thing) become manifest like virile power, etc., through the grace of the Lord, the (latter) scriptural statement holds true.

Just as the virile power which actually exists in the child becomes manifest in youth, so also blessedness and other qualities forming part of the soul's essence become manifest on his release, and with reference to this (fact) the scriptural statement proceeds. The Ganpavana Sruti says, "Strength, blessedness, energy, endurance, unclouded wisdom, all essential attributes of the soul become manifest through the grace of the Almighty Lord."

32. Otherwise there would have to be granted the perpetual experience of bliss or of misery or the perpetual experience of both together.

If the explanation of manifestation were not accepted, there would result that the gods are eternally experiencing blessedness, etc., the Asuras are eternally experiencing misery, and men are eternally experiencing a mixture of both (which is against fact). "The devout soul (the celestial) is of eternal bliss, wisdom and strength, the Asuras are not such (*i.e.*, of the opposite nature), and men are such and not such, (*i.e.*, both blessed and miserable at once)." So says the Agnivesya Sruti. All this is said in the Bhavishyatpurana. "The gods are (beings) of eternal happiness, wisdom and strength but the Danavas are not such; for their experience solely consists of misery, while human beings are of mixed experience. But what appears to have caused any difference in their nature is known to be the result of the (bodily) con-

dition. The restoration to the purely essential existence results from the (light of) wisdom secured according to the fitness of the soul. The knowledge of the gods is pure; that of human beings is mixed, and that of the Daityas is perverse; and such is the distinction (that obtains) with regard to knowledge."

The power to do (everything), (*i.e.*, Agentship), has been predicated only of the Lord. But in the text, "According as he does work, he attains to the result"; (Bri. VI. 45.) it is predicated of the soul. To reconcile this contradiction, the Sutrakara says:

33. *(The soul too) is an agent, for (then only) scripture (consisting of permission and prohibition), has a (real) purport; (otherwise scripture would be purportless).*

If the soul should not be an agent, there would result that scripture has no purpose to serve. Therefore the individual soul also is an agent.

34. *(The soul is an agent in reality), on account of scripture declaring the blissful activities (of the released soul).*

For instance in the text, "With women, or with vehicles, or with those who obtain release along with him, or those that had obtained release before him, (he diverts himself)," (Ch. VIII. 12·3), &c., (his real activity is spoken of) even in heaven.

35. *(Here too, the soul is a real agent), on account of his adapting (means to ends).*

Further, since the soul is seen (in this world) to adapt means, etc., to ends (for obtaining salvation as well as accomplishing the desired results), he is a real agent.

36. *The soul is an agent, also on the ground of his being directed to do the work of meditation, otherwise the commandment should have been differently worded.*

For Scripture as in the text, "Meditate on the Lord only who is resplendent, and the abode of all." (Bri. III.

4.15), directs the soul to do the work of meditation, (which implies that he is a real agent). If such were not the intention of scripture, the wording should have been "(Parama) Atman Himself shall contemplate the world."

Then how does this agree with the statement that the Lord is the sole agent? In reply to this question, the Sutrakara says:

37. *He has not the freedom (absolute power) of action, as of perception.*

Just as it is not a necessary rule in the matter of perception that the soul perceives (anything) when he proposes (or wishes), "I shall know this," so also in the matter of action, the soul has no absolute agentship; (*i.e.*, he does not accomplish or even proceed with whatever he proposes to do, his activity being controlled by the Lord). For the text says, "He who standing within, guides the soul," and so on (Mâdhyandina reading).

For what reason?

38. *On account of the difference of power.*

(The soul is not an absolute agent as the Lord is), for the soul is of very limited power.

39. *And on account of the absence of the feeling in him of being perfect (accomplished).*

And because the dependent state of the soul appears from the absence of the sense of being accomplished (*i.e.*, the feeling of satisfaction and confidence in himself), therefore (the absolute agentship of the Lord and the dependent agentship of the soul) are to be distinctly understood.

40. *And even as the carpenter, (the soul is an agent) in double fashion.*

As the carpenter is an agent under the master who causes him to work and is also an agent by himself so

in the case of the soul, there is the guidance of the Lord, as well as the soul's own capability of action.

41. *And (it) is but dependent upon the perfect Lord (only), (as seen) from scripture to that effect.*

And that capability of action is derived (by the soul) from the perfect Lord only. "The power of an agent, instrumentality, character, the tenacious memory, physical endurance, all states and qualities exist by the grace of the Lord, and when his grace is withdrawn, they all cease to exist." Thus indeed says the Paingins' Sruti.

42. *The Lord impels the soul to action, only according to (the tendency of) his previous actions and his effort (or aptitude), so that the injunctions and prohibitions are not purportless, etc.*

Thence (from accepting the Lord as the absolute controller guiding the action of the soul) scripture does not become purportless. For the guiding of the Lord is according to the souls' previous works and his effort or natural aptitude. By the term, etc., the absence of partiality, etc., is to be taken. Allthis is said in the Bhavishyat Parvan,—"Only with reference to the previous action, the effort and preparation (aptitude) of the soul, the Supreme Lord makes him do everything; and that action is also said to be done by the Lord, (being done under the guidance of the Lord). The series of actions having no beginning, the Lord being all powerful (and perfect) no objection arises (here)." In the Mokshadharma, the following is said, "This (agentship) is true of the soul, when it is understood to be under the control of the Lord; the same is denied of him when taken in the absolute sense (Lit. This is so and this is not so. This is and it is not)."

"Parts indeed are these souls and the whole is the Lord indeed. The immutable Hari himself causes all this to be done by (His) parts." Thus from the Gaupavana Sruti, it appears that the soul is the part of the Lord.

But the contrary appears from the Bhallaveya Sruti. "The soul is no part whatever of the Lord, in no way connected with Him or helpful to him. But it is the Lord, omnipotent and absolute, that bestows fruits on the soul according to (his) desert. For the Lord is not ruled by any other, while He is the ruler of all." Hence the Sutrakara says:

43. *The soul is a part of the Lord, on account of his being declared to be variously related to him; also declared otherwise (as unrelated); and because some Sakhins differently record that Brahman is of the nature of slaves, fishers and so on.*

"May the omnipresent Lord ever protect me; I am the son of the Supreme Lord." "For the reason that the soul (far) inferior to the Lord knows the Supreme Lord to be its father or the father of the universe, the Lord is said to be produced (made known to the world) by the inferior soul." (Rv. I. 164. 18). "He (the soul) who knows that (Brahman) became the father of the father (of the world)" (Mn. I. 14). "He who knows them (the manifestations of the Lord), became the father of the father (of the world)." (Rv. I. 164. 16)." "Two birds which are inseparable friends, etc." (Ath. III. 1. 1). These and like texts declaring the soul to be variously related to Brahman (as the son, father, friend, etc.) the soul is said to be the part of the Lord. The Parasaryayana Sruti runs to the same effect: "Part indeed is he of the perfect Lord, this individual who passes through birth and death; for differently indeed is he designated as father, son, brother, friend, etc. (of the Supreme). The Kashayana Sruti presents the other view, "Different is the Lord and different is the soul; for He is none of this and this is none of Him. (The Lord has nothing to expect of the soul but He has to do everything for the soul; and the soul has nothing to do for the Lord but has everything for him to be done by the Lord).

Some Sakhins read of Him as if He were identical with the soul thus: "the fishers are Brahman, the gamblers are Brahman, these pilots are Brahman indeed." The Agnivesya Sruti conveys the same (thus), "Part indeed is he of the Lord; for some Sakhins have declared him as separate, and some as not separate." This is also said in the Varaha Purana, "As Hari is spoken of as son, brother, friend, master and in ever so many ways, by Scripture, the soul is for this reason considered part of Him; and for the reason that the Lord is sung as separate as well as not-separate from the soul, the latter is said to be the part of the Lord. The separateness and non-separateness therefore ought not to be understood literally (in the primary sense)."

44. And on account of the Sruti.

"All the beings are (but) a foot of Him" (Rv. X. 90. 3).

45. Moreover (he is so stated) in Smriti.

"It is my part which is present in the living body as the eternal principle of life (the soul). (Gita XV. 7).

Now the Sutrakara gives the explanation of the Sruti which says that the soul is not a part (of the Lord).

46. (The Supreme Being with regard to His manifestations) does not thus (consist of separate parts); just as (the superior deities presiding over) superior light, etc., are not.

Though souls and the manifestations of the Lord are both spoken of as parts, still the Supreme Lord in His manifestations as Matsya (fish), etc., is not of this description, *i.e.*, is not like the soul, (*i.e.*, they are essentially not-different from Himself); just as the idea of part cannot be the same with regard to both the great fire at the end of the world (which is but a part of fire) and the fire-fly which is also considered a part of fire; just as it cannot be the same with regard to the ocean of pure water as

well as urine, etc., both being considered divisions of water ; or with regard to Meru and the refuse both considered parts of earth. All this is said with reference to the presiding deities.

47. And the (authors of) Smritis state (that).

"These are the essential (non-different) parts of the Supreme Being which are identical with the glorious Lord of perfect bliss, (and appear) in every age (to) protect and bless the world afflicted by the foes of Indra." "The spiritual existence (other than the Lord) which is of a subtle character, not manifested, and has not extricated itself from the bondage of qualities, on account of not having heard of, known and meditated on, the absolute Lord, is the soul that has to undergo transmigration (Bhagavata).

The following is in the Varaha Purana, "The part (or Amsa) is of two kinds, *viz.*, the essential part (which does not differ from the whole), and the (distinct) part (which is quite distinct from the whole). In the first case, whatever is the nature, power, or the condition (supremacy, etc.), of the whole, is also the nature, etc., of the part and there is not an iota of difference between the whole and its part. That which is called the distinct part (the part separate) is of limited power and possessed of similarity (similitude) in a very small degree." "There is no one that is equal to Thee, whence could there be any one far superior to Thee.' " (Gita XI. 43).

48. In the case of the soul, activity and release result from the command (Will) of the Lord ; for he is connected with the body, as in the case of light etc. ; (whereas it is not so in the case of the manifestations of the Lord).

It is seen that the soul is able to act when permitted to do so by the Lord ; and from the Lord, he obtains release ; for though he may be spoken of as a part of the Lord like His own manifestations, he is different, because

of his connection with the gross body. And this is seen from such texts as, "He who dwelling within guides the soul" (M.S.) "He who knows Him thus (becomes immortal)" (T.A.. III. 12). But to reveal Himself the Lord does not require the permission or favour (of any); (nor are His manifestations limited by bodily existence). The following is in the Chaturveda Sikha. "I am Vasudeva, Sankarshana, Pradyumna, Anirudha; I am Matsya, Kurma, Varâha, Nârasimha, Vâmana, (Parasu) Rama, Rama Krishna, Buddha, Kalkin; I am (in a) hundred forms; I am in a thousand forms; I am (of) innumerable (forms); I am (of) infinite forms; these indeed are never born, never cease to be, they need no permission, they have no bondage, no release; and all these without exception are perfect, they all are the Lord, they are never old, are (all) absolutely immortal, they are (all) distinct (from the imperfect world), they (all) consist of perfect bliss."

And this is justifiable on this analogy: just as the deity sun dwelling in the orbit of the sun is not different from the deity (sun, his part) presiding over his own light, so also there is no difference between the Lord and His manifestations Matsya, etc., called His parts.

"The white, black, the pupil of the eye, etc.," (A-A. II. 1-5);" as described in this text, the eye though said to be the part of the same sun, is not possessed of the same power, owing to its connection with the body. On the other hand, it is under the care and guidance of the sun, and by the very sun, the cover of gloom is to be removed from it. Likewise the ocean of pure water outside the universe and the sea of pure water within, are one; but of phlegm which is also considered a part (product) of water, there is (only) the dependence on water, and in the same water is found the remedy for the change due to it in pulsation. In the Mokshadharma also (this is said): "Whatever thing of this world is in the embodied state, O Lord of men, is all composed of the five elements

which have been produced by the will of the Lord; and on the other hand the most glorious Lord Narayana, the Ruler of rulers, is the supreme thing and cause of all; He is not subject to the contamination of the elements; He is the inner guide of all beings; He bestows upon the soul the boon of heavenly bliss; He is possessed of all the lordly qualities; but he is free from the contamination of the three (material) qualities; such is the Lord whom, O best of kings, the soul seeks to know—the soul who is subject to dissolution in respect of body and consists of subtle essence." And the Varaha Purana says, "Though they are called parts, still the souls being fit for bodily existence are subject to the states of bondage and release and are consequently in need of the Lord's grace (and help). Not so Hari the Lord in His manifestations of 'Matsya,' etc.; for these are not subject to bodily limitation, unlike the light of the sun and the eye; neither are they (manifestations of the Lord) of different nature as the sea of pure water and phlegm are, though parts of the same element, water; for the other, *i.e.*, the part separate is in need of help from the whole and has its obstacle removed only through the favour of the whole.

49. *And on account of the soul not being possessed of (extensive perfect) power, there is nothing contrary (to the statement of his being separate from the Lord).*

Besides, the soul is of imperfect power and therefore cannot be likened to Matsya and other manifestations of the Lord. So says the Chaturveda Sikha: "Of that supreme Lord (just now described) (these) are indeed three forms, Krishna, Rama, Kapila; of the same supreme Lord there are five forms, ten forms, a thousand forms and innumerable forms. Those and these forms are all perfect, are all unlimited, are all incomparable, are all immeasurable. Now the lower beings (souls); they are

all imperfect, are all bound down, and then some are released."

50. *Also for the reason that the soul is but a reflection (of the Lord), (he cannot be likened to Matsya, etc.).*

Equality with the Lord or His manifestations cannot be predicated of the soul, because he is but a reflection of the Lord, as described in the text, "The souls stand as so many reflections with regard to the different forms of the Lord." (Rv. VI. 47. 18). It is said also in the Varaha Purana, "There are parts of two different descriptions, of the supreme Lord of all power, *viz.*, the part which is a reflection and the part which is essential, (*i.e.*, not different from His essence). The parts by reflection are called the souls, while the other parts are known to be the manifestations of the Lord. In the parts by reflection, there is a reduced similitude, but the other parts are essentially the Lord Himself." "And the reflection is known to be of two kinds, that which is conditioned and that which is not conditioned. So the soul is an uncon ditioned reflection of the Supreme Being, just as the rainbow is of the sun." (The Paingins' Sruti). And another Sruti says, "Just as the shadow depends upon the body, so all this world rests dependent upon Him (Pr. III-3).

Here the Sutrakara gives the cause of dissimilarity between the various units of reflection (of the same Lord), (*i.e.*, the souls).

51. *On account of the varying Adrishta.*

The diversity in the several units of reflection is due to the diversity in the knowledge, action, etc., attributes which have been present in the soul without a beginning.

52. *And thus (i.e., on the same principle), the diversity of desire, etc., (of the souls) (is to be accounted for).*

The diversity of desire and hatred, pain and pleasure, etc., follow from the same diversity of the unseen principle

of aptitude, etc. By the term 'and,' is indicated that even the diversity observed at each moment is accounted for on the same principle.

53. *If it be said that the cause of diversity lies in the change of locality, the view is to be rejected on the ground that (the reason for the change of locality) is comprehended under (the aforesaid principle).*

It cannot be said that the difference of locality as Svarga, *i.e.*, the celestial city, hell, the earth and other places where the souls happen to be, has peculiarities to bring about the diversity in the nature of each reflection (*i.e.*, the soul); for even there the unseen principle (Adrishta) would have to be sought in order to account for the particular souls being in or going to particular localities. Further, diversity is seen even among those that are in the same locality.

End of the Third Pada.

SECOND ADHYAYA.

FOURTH PADA.

In this Pada, the Sutrakara reconciles the contradiction presented by the Vedic texts which are strengthened by some (special) reasons against other texts.

" Breaths (Pranas) only were in the beginning of the world; from them the elements came forth; out of the elements, the egg of the universe was produced; and within the egg these worlds were created. Therefore Breaths only are without a beginning; Breaths are without an end;" thus in the Kashayana Sruti, non-originatedness of Breaths is spoken of. And in the Bhavishyat Parvan it is said " As there is no material cause for Breaths, the organs of sense, they are said to be non-originated; for all creation is made out of the material cause as observed in the case of all that are effected."

" From that Lord Prana, the Chief of Breaths, are produced the mind and all the organs of senses too (Ath. II. 1-3). This Sruti shows that Breaths have an origin. To remove this contradiction, the following sutra proceeds.

1. *Thus (for the same reasons) all the Breaths (i.e., the organs of sense) (are things originated).*

Just as ether, etc., are produced from the Supreme Lord, so also are the Breaths (senses) for the reasons (given in the previous pada) born (of Him).

2. *On account of the impossibility (of the absolute non-originatedness) the Sruti, (stating the organs to be eternal), (is to be taken to declare) secondary origin.*

The Sruti which declares the senses to be eternal, does so only in a secondary sense, as it is not possible to take it to mean that they are absolutely non-originated; for the Bhavishyat Parvan says, "All the senses are eternal in their subtle germinal form; and during the period of creation, they are developed by the addition of elements. And who or what could be eternal in the absolute sense, so as to be on an equality with the Lord?"

3. In order that the declaration in the argument may not be contradicted, i.e., it may be consistently maintained:

Viz., the declaration, "He created all this" (Tait. II. 6.), (the breaths or organs of sense must be held to have originated).

Indeed of two classes are the organs of sense; the permanent and the non-permanent. Of them the permanent is the Mind; for the soul cannot be without the mind; other (organs) are non-permanent. Thus in the Gaupavana Sruti, absence of origin in the case of the mind is stated with a reason. Hence the Sutrakara says:

4. The Mind is not unborn, because scripture also distinctly declares its origin before other organs.

As against the text already quoted, "From that Lord the Chief of breaths is produced, the mind and all the organs of sense too" (Ath. II. 1-3), it cannot be admitted that the mind has no origin. By the particle 'also' the following statement in the Vayuprokta is indicated: "The Mind was first born, and the creation of the other senses followed; the statement as to the absence of origin in the case of the mind is with reference to the minimum development it is liable to."

A certain text says, "I praise the Supreme Lord Achyuta by words eternal and non-eternal."

In the Paushyayana Sruti, the following statement

supported by a reasoning is made as to Speech being unborn. Hence the Sutrakara says :

5. *Speech is born, for it is preceded by that (its cause the mind), (as declared by Sruti).*

From the text, "Therefore the mind is the earlier form, Speech is the later form" (A. A. III. i. 1), as in the order of creation Speech is preceded by the mind, it (Speech) cannot be said to be unborn; and it is said in the Vayuprokta thus, "The permanency of the organ of speech arises from its aptitude for being related to Sruti (*i.e.*, being the organ of uttering the Vedas). When the mind has an origin, Speech cannot possibly be absolutely eternal."

The Sruti says, 'From Him (the Supreme Being) seven (breaths), the organs of sense, originate" (Ath. II. i. 8); and it is said in the Skandapurana, "Seven only are the winds without; likewise seven are the breaths (senses) within (*i.e.*, in the body). The wise understand that the same number obtains of the presiding deities without as well as of the principles entering into the composition of the body." On the other hand, in the Kaundinya Sruti there are twelve breaths (organs of sense) found declared, thus, "Twelve indeed are these Pranas (breaths), twelve are the months (of the year), twelve are the suns, twelve are the signs of the zodiac, twelve are the vessels (for holding soma juice)." Hence the Sutrakara says :

6. *Seven are the organs (with reference to the production) of knowledge, also from the specification (later on in that text).*

The number 'seven' is stated with reference to the intellectual organs, as it is so qualified in the text, "In every person there are seven (organs) constituted for the purpose of (producing) knowledge (Ath. II. i. 8). By the term 'also,' the statement in the Bhavishyat Parvan is

referred to, which is: "There are seven breaths or organs as means of knowledge, while there are five breaths or organs as instruments of action. Thus the group of twelve organs or breaths is always established in the body."

7. *But the hand and other organs are of a different character (intended for action) ; hence they are not spoken of thus (along with the intellectual organs).*

As the hand and other organs are the instruments of action, they are not spoken of in the same rank as the other (intellectual) organs are. "The knowing think that action is called 'sthita' (the stagnating), because it makes one stagnate in the worldly existence. Therefore knowledge as the cause of being lifted up, is here called 'the moving' (the way)" (Vayuprokta).

In the text, "The Supreme Being is pervading the sky like the eye" (Rv. I. 22·20), pervasion seems to be said of the organs of sense. There is also the argument to support it, *viz.*, that by them things at a distance are heard, seen, etc. ; whereas the Kaundinya Sruti says, "By the atoms, he sees, by the atoms he works, the Pranas (organs) are indeed the atoms ; for by the Pranas all this is brought about." Hence the Sutrakara says:

8. *The organs of sense are atomic indeed; also (pervade by their radiance).*

It is (to be understood) thus; "Just as the light of the minute eye is pervading everywhere, so also the light of the soul pervades. Atomic indeed is the soul." So says Sandilya Sruti, (meaning that the eye and the other organs of the same class are minute (atomic).

"This Prana (breath) does not originate, nor does he cease to be but stands absolute and unchanged between birth and death ; (*i.e.*, is always in the prime of life). Hence the wise call him the Middle." Thus absence of origin is declared of Mukhya Prana (or the Chief of

breaths). Further the observation in the Vâyuprokta contains a reason, *viz.*, "How is it possible to think of the origin and dissolution of that Prana whose presence is life and whose separation is death?" On the other hand another text says: "That Prana springs from the Supreme Lord" (Pr. III. 3). So the Sutrakara says:

9. *Also the Chief (of breaths) is (born from Brahman).*

For the Gaupavana Sruti says: "In his subtle essential form, he indeed remains permanent; sometimes he originates in gross forms; hence he is both subtle and gross; by nature he is subtle, in other (forms) he is gross. Therefore they say he has a beginning and no beginning."

10. *Neither the element air nor the function is (spoken of in the Sruti in question), as their origin is separately declared; (hence the Sruti only declares the origin of the Chief of breaths).*

From the statement "The word 'Prana' (breath) if used to denote the function (of motion or moving), the external element of air and the Chief of breaths; and of these three meanings, when the Chief of breaths is meant, the word is said to be used in its primary sense"; it cannot be held that the Sruti declaring origination refers to function and the element, though they are also denoted by the same term. For the text, "He created Prana (the Chief of breaths)...........ether, air, fire, water, meditation, scripture, function" (Pr. VI. 4), declares (the origin of the Chief) separately from (that of the element), function, etc. It is said in the Vayuprokta, "The elements, function and the Vedas and all this world came forth from the Chief of breaths; and the Chief, from the Supreme Lord, (but) the perfect Lord is without a cause."

"From Prana this (world) has sprung; Prana supports it; and into Prana it is withdrawn; and Prana is not dependent upon anything." Thus in the Agnivesya Sruti independence seems to be declared of Prana; and in the Bhârata, a reason also is given as follows

" How could that Prana seek to depend upon another, in whom lies the source of all function (activity) of this world ? Like Prana, the king should become the sole supporter of all." On the other hand the Paingins' Sruti says, " All this is under the control of Prana, and Prana is under the control of the perfect Lord; and the perfect Lord does not rest on the support of any other; for He is supreme." Hence the Sutrakara says:

11. Just like the eye and other things, (the Chief of breaths is also under the control, of the Supreme Lord), (as is seen) from Scripture speaking of him along with them to that effect, etc.

Like the eye and other organs the Chief of breaths also is completely under the power of the Supreme Lord and not independent; for in the Gaupavana Sruti, " All this indeed is wholly dependent upon the Supreme Being,—the Chief Prana, the breaths (organs of sense, etc.), and all beings; (and) He is the one who absolutely leads them to life and death or lifts them up (to heaven), and keeps them under His power," the Chief of breaths is spoken of along with the eye, etc., and declared as being completely under His power like them. (Smritis say) :—" The Chief Prana though the author of all, rests on the support of the Supreme Lord; or how could he be different (independent) ? For there cannot be two absolute Lords for the world. But the term 'Lord' may be used in his case as being immediately next (in power) to the Supreme Lord. So the wise say that in scriptural texts he is spoken of as being the Middle; (for he is between all the beings on the one side and the Supreme Lord on the other) ; and in the case of the Chief Prana the statement that 'he is without another Lord,' means he has no other as his ruler than the Supreme Being. For any general statement is to be understood thus in a restricted sense with deference to (*i.e.*, is narrowed in sense by), specific statements ; " " There

is none other than He that sees" (Bri. V. 7. 23); "There is nothing (else) than that that sees" (Bri. V. 8. 11); these and other statements as well as arguments are referred to by the term, etc., in the aphorism.

12. (The Chief of breaths) not being an organ, there is no objection to his being superior to all the rest; for Scripture shows (him) to be such.

The other breaths being instruments (organs) and the Chief not being an instrument (organ) (working at the pleasure of the limited soul), it is fit (to admit) that he is superior to all other breaths. The Mandavya Sruti also says this; "All these now spoken of are indeed organs, but Prana is the one who is not an organ; therefore he is the Chief, therefore he is the Chief; so (the seers) say."

"All these indeed are the servants of the Chief (Prana),—Prana, Apana, Vyana, Udana, (and) Samana; therefore Prana, the Chief, shines the sole ruler." Thus the Kaundinya Sruti (declares the other breaths to be the servants of the Chief); and there is a reason shown in the Vayuprokta: "As all, *viz.*, Prana, Apana, and others, are perpetually the servants of the Chief, they are always under his command discharging their respective functions. On the other hand the Gaupavana Sruti says: "The five airs, Prana and others, are but the identical forms of the Chief himself; and it is he that dwells day and night in five forms within the body of (all) creatures." Hence the Sutrakara says:

13. The Chief of breaths is, like the mind, said to have five forms (five-fold function as well as five functionaries).

The Kaundinya Sruti says: "Now this body lives (lit. proceeds) by the author of five-fold function; Prana is indeed (the author of) five functions (forms); as Prana, Apana, Vyana, Udana, Samana, and from them indeed these (five functionaries) five servants are pro-

duced ; from Prana indeed Prana ; from Apana, Apana ; from Vyana, Vyana ; from Udana, Udana ; and from Samana too, Samana. Just as the mind is spoken of in five aspects as Manas, Budhi, Ahankara, Chitta and Chetana, (sensation, perception, self-consciousness, memory, and comprehension or judgment), and from these five functions five servants (or organs) spring ; from Manas springs Manas ; from Budhi, Budhi ; from Ahankara, Ahankara ; from Chitta, Chitta ; and from Chetana too, Chetana ; so (are the five Pranas)."

"It is Prana that is underneath ; Prana is overhead ; Prana is in the middle ; Prana is on all sides ; Prana indeed is all this (*i.e.*, is the cause of all this)." Thus pervasion seems to be predicated of Prana (the Chief). "Just because Prana stands pervading all the world, the whole world is sustained (in position) ; otherwise, (*i.e.*, if he did not pervade it), who (else) could support it ?" Thus a reason also is given in the Vayuprokta. But the Sautrayana Sruti says : "By the minute one this is created, by the minute one this is upheld, into the minute one it becomes absorbed ; Prana indeed is the minute one and by the Pranas indeed all this, (creation, etc.), proceeds." Hence the Sutrakara says :

14. (The Chief is) of but atomic size (in his essential form), and (by the external forms he pervades).

"Now that Prana is both minute and great ; (he is) minute within and great without. Prana indeed is (both) the ruler and the ruled ; for he is the ruler of all (below him) and he is the ruled of the Supreme Lord " (Kaundinya Sruti).

The breaths have been described as organs. From the Sautrayana Sruti, "The wise state that all these breaths or organs are the instruments of the soul ; for in the body of every one, they are observed to be under the direction of the soul," the organs reasonably appear to

be the instruments of the soul. But they appear to be the instruments of the Supreme Lord from the Kashayana Sruti, "These organs,—the eye, the ear, the mind and speech truly belong to Brahman; for He causes every thing to be done by these"—Hence the Sutrakara says:

15. (Brahman) that dwells in light and other (elements as the inner guide), is the ruler of (the eye, etc.), organs (which are things effected) out of the same elements; for Scripture says that.

That which dwells in Light (Agni) etc., *viz.*, Brahman, causes (the various functions) to be discharged by these organs, and this is distinctly stated in such texts as, "He who dwells in Prana and so on" (Bri. V. 7. 16).

Next the Sutrakara answers the question how the organs have in Sruti come to be called the instruments of the soul.

16. (As Brahman causes things to be seen, etc.) by the soul (with the organs) which are His own instruments, (there is no conflict between the text, as may be seen) from the Word.

The Supreme Lord causes everything to be done by the soul furnished with what are His own instruments (*i.e.*, organs); hence no conflict arises between the different statements of Scripture. For the Bhallaveya Sruti says: "Because the Lord causes things to be seen by this self (the soul), [the soul whom the Lord endows with some power over the organs], with the eye, to be heard with the ear, to be understood by the mind, to be judged by Budhi (the faculty of judgment); therefore these two are called the moving and non-moving." The Varaha Purana has the following: "Brahman the supreme ruler causes everything to be done by the organs (such as the ear, etc.), for the sake of the soul, and that in consequence of His own will; and on this account the organs are spoken of, the wise say, as belonging to the soul. Further, the Supreme

Lord of lords does not make the Chief Prana act in obedience to the will of the soul, but only makes him work according to His own Supreme will; therefore the pre-eminence of Prana the Chief is settled."

17. And because the relation between him (the soul) and the organs has existed from eternity.

The connection between the soul and the organs has been eternal without a beginning; so the Sruti rightly speaks of the organs as the organs of the soul. Accordingly the Gaupavana Sruti says, "Now those that do not become separated : the soul is indeed never separated from the organs, but is separated only from the body. This is the virtue of the organs, *viz.*, that they are not separated (from the intelligent being)." The particle 'Cha' (and) shows that two phrases, "of the organs," "of their relation" have to be supplied.

"Now the organs of sense. Pranas indeed are the organs; for Pranas go to it (the object);" thus the Pautrayana Sruti with a reason states in general that "all the Pranas are organs"; but the Kashayana Sruti says, "Only twelve are the organs, the wise say; Manas and Budhi (mind and thought) are the (eleventh and) twelfth." (According to the former text there would be thirteen organs as the term Pranas may include the Chief also; and the latter Sruti states the number of organs to be only twelve, hence the question is which of them should be excluded from the universe of organs. To clear this doubt, the Sutrakara says:

18. They (the breaths) other than the Chief are the organs, from the scriptural statement to that effect.

The Chief Prana being excepted, they only (the remaining twelve breaths are the organs; for the Pautrayana Sruti says, "Only twelve are said to be the organs, but the chief Prana is not an organ. For the Chief Prana is the absolute master and guide of the organs that

run towards (their) objects." And in the Brihat Samhita the same is said; "The ear and other senses (five) speech and other organs (five) together with Mind and Thought, all form only twelve organs. They are called Indria (or senses) because they pass on to the object; and the all-powerful Prana, standing on from his own place, is guiding all (the senses and organs).

19. On account of scripture declaring distinction.

For (the distinction between the Chief Prana and the Pranas who are organs, is (clearly drawn) in the Pautrayana Sruti thus: "Truly standing unmoved from where he is, the Chief Prana does all this, causes all this to be done, acts with strength, bestows strength on all this, supports all this and enables this to support; so they call him the powerful Lord. Now the organs of sense; they are not steady; they do nothing; they cause nothing to be done; they are not strong, cannot bestow strength (on other things); they do not support or enable others to support; hence these are really the weak and therefore they say that the senses are instruments."

20. Also on account of distinctive characteristics:

The going forth (activity) of the senses is observed to depend upon the will of the soul; but not that of the Chief Prana. "In this body during sleep, only the Pranas (the five forms of the Chief), which are the five fires, keep waking" (Pr. IV. 3). Also from this Sruti, (it is plain that during sleep, when all the organs are closed and inactive, only the Chief Prana in his essential five forms is working).

"Virincha indeed evolves this world (out of himself) and appoints it in different ways; Brahma the four-faced indeed is Virincha; from him the two things, name and form take their origin;" so says the Gaupavana Sruti, And a reason (too) is adduced in the Brâhma-Purana,

"Virincha is so called, for he brings every thing (into existence) out of himself; Brahma the four-faced only is the sole maker of the world;" but the Agni-Vesya Sruti says, "Then why is He (Vishnu) called the Supreme? Verily from the Supreme (Vishnu), these, name and form, issue forth; therefore they call Him the Supreme; then why is He called Brahman? Because He is perfect and full of excellences as the creator of the world of names and forms, etc." To remove this contradiction between the texts referring to the author of name and form, the Sutrakara says:

21. *The origin of name and form is from the Supreme Lord only, who is the author of tripartite mixture of the elements (for the creation of the world of names and forms), as seen from scriptural teaching.*

The fashioning of names and forms proceeds from the highest Lord only; for Sruti says, "The Lord who is of the highest wisdom and glory having created all forms and names to denote them, is (ever) making use of them." (T. A. III-12). The clause, who is the author of etc., is pregnant with a reason; for (the creation of) name and form necessarily depends upon the formation of the tripartite mixture of the elements. "Of all names and forms and their uses in communication, etc., Kesava the Lord is the sole author; while Brahma and others are only workers under Him" (Padmapurana). And it is also said in the Brahmandapurana: "As the combination of the three elements is the work of Vishnu, and as form depends upon the combining of the elements, as name requires form to precede it, and as communication, etc., depend upon name; therefore of name, form and their uses, Hari is the sole author and master; hence the glorious and all-powerful Lord is called the Father."

"From water indeed this is produced; water is truly flesh as well as bone, water is the body, water is verily all

this (body)." Thus the Kaundinya Sruti declares the body to be a product of water; and the following is said in the Bhârata, " Flesh is a product of water, and for that very reason gratification arises from flesh." And (but) the Sruti, " The body goes to earth; Atman to the sky" (Bri. V. 2. 13), shows that the body is a product of earth. To remove this conflict the Sutrakara says:

22. (a) *Flesh, etc., (in the body) are the product of earth; and according to the Word, also (the products) of the other two (elements) are to be admitted to exist (in the body).*

(b) *Flesh, etc., are the products not only of earth, (but also of the other two (elements), as scripture states.*

From the (Garbha Upanishad) text, " That which is hard (resists) is earth; that which runs is water; that which is hot is fire;" flesh, etc., only consist (mainly) of earth; not the whole body; and the product (products) of water and fire should (also) be admitted as entering into the composition of the body according to scriptural statements. For the Kashayana Sruti says, " As the so-called elements are really compounds, flesh, etc., in the body are necessarily composite products, because (all) this, (flesh, etc.), is produced out of the composite earth, etc. So they call these elements the Bhutas, *i.e.*, the produced." The Vayuprokta has the following: " Everything (in the world) is a compound of the five elements; however, with reference to some one (predominant) element in particular, a certain product is spoken of as that of earth, etc., in the Vedic enquiries. A certain substance is called a product of earth from the property of resistance, or of water from paleness, or of fire from brilliancy. Accordingly is the statement in Sruti with regard to bones."

If the body is not the product of one element, whence does the exclusive statement proceed? In reply the Sutrakara says:

23. *Only on account of preponderance of some particular element in the constitution of each body such special statements proceed), such special statements (proceed).*

The special statements proceed only with reference to the greater proportions of the (constituent) elements entering into (a product or a body).

It is stated in the Brihat Samhita thus : " Earthly bodies consist of earth by half ; in the other half three parts are of water, and the remaining one part only is of fire ; and let it be understood that this is the proportion in general. Further there is difference of proportion in every individual. In the body of the celestials one-half consists of fire."

The repetition (twice, of the clause) at the end of the chapter is meant to emphasise what has been said throughout the chapter, and this is said in the Garudapurana. " In the Vedas, and in the enquiries relating to them there shall be the repetition (of some word or phrase) twice over at the end of a chapter, especially in cases where an investigation into the Vedas or Vedic subjects may happen to be made, so that all that has been said previously may be emphasised (ratified). And it is added " (By such a repetition), sanction is given for admitting all the authorities and principles that are not expressly stated and for rejecting all other systems so that this (the Vedic system), may be declared as productive of the Highest Good."

End of the Second Adhyaya.

THIRD ADHYAYA.

FIRST PADA.

This Adhyaya is devoted to the enquiry as to (the indispensability of) adopting means (for release). In the first Pada the elucidation of the question how the departing souls go from, and come back (into, this world) etc., a knowledge of which is calculated to draw the soul away from attachment (to worldly objects).

Truly the bondage of life (Samsâra) consists in the soul's being imprisoned in the elements. In the Vârâha it is said, " Samsara (or mundane bondage) consists of the gross environment of the elements ; therefore salvation consists in being released from them ;" and that of course will occur at death. For it is said in the Bharata, " Death is said to be only the separation of elements ; and birth is only the coming together of elements, as observed by the learned." Then of what use are the means ? To remove this objection, the Sutrakara says :

1. *The soul departs (till final release) always enveloped in the elements, so that he goes to a different body, as appears from the question and explanation.*

The soul (when separated from a gross body) goes invariably enveloped in elements (in part) so that it may obtain a fresh (gross) body. (Hence at death, absolute separation of the elements from the soul does not occur). This appears from the question and explanation occurring in Scripture as, " Do you know why in the fifth libation water is called man ?" (The reply of Praváhana is) " For this reason and in this way, in the fifth libation water is called man." (Ch. V. 3-9).

2. *(The soul goes enveloped in all the elements, not merely in water), because water consists of three elements and also preponderates (over other elements in the body); (therefore the term water indicates all the three).*

(When it has to be said that all the elements accompany the departing soul), the use of the term 'water' in the text is appropriate; for it is a compound of the three elements, (fire, water and earth), and the proportion of water (in all the three kinds of body taken together), is greater than that of either of the two other elements. This characteristic of preponderating over other elements is mentioned along with its other properties in the Bhagavata as follows: "Moistening, adhesion, satisfaction, force, gratification, condensation, mitigation of heat, *preponderance*,—these are the properties of water."

3. *And on account of the going of the Pranas (organs of sense), (with the departing soul).*

From the Bhallaveya Sruti, "Indeed where the elements are, there the organs are; truly indestructible are these elements and organs; they are never separated, never dissolved"; it is settled that when the organs go with the soul, the elements too go (with the departing soul).

4. *If it be said (that the Pranas do not go with the soul), as they are said to enter into Agni, etc., by scripture, we deny this; for (the text refers to) the partial (entering of the Pranas into Agni, etc.).*

From such texts as, "When the speech of the dead person enters into the fire, breath into the air, etc.;" (Bri. iii. ii. 13), it may be argued that the Pranas (organs of sense) do not go with the soul; but this view is not correct; for the Sruti intends that the Pranas enter (only) in part into Agni, etc. It is said in the Brahmapurana thus: "On the death of a person, O sage full of wisdom, the Pranas go to the Adhidevas (*i.e.*, the presiding deities) only in part, and

in part they accompany the soul. When the soul falls upon the next birth they again enter into his body"; also in the Brahmândapurâna: "At the time of death the Prânâs as well as the five elements depart from him in part, and in part all of them go with him."

5. *If it be said that water not being mentioned in the beginning (in connection with the first oblation in the first fire described), (the elements do not go with the soul), (we say) the objection is not valid; for the very same (water is there spoken of by the term 'Sraddha'); because of (this construction) agreeing (with the conclusion).*

"In this fire of that heavenly world the gods offer Sraddha (Ch V. 4.2); thus in connection with the first fire, the offering as an oblation of the soul with Sraddha is described; but it is not stated that the elements are offered. Hence it may be supposed that the elements do not go with the soul. This supposition cannot be made. (For) the same water, spoken of later on, is offered here in the form of Sraddha. Now (this construction) would agree with the concluding passage which is, "And thus indeed, in the fifth oblation, water is called man. (Ch. V. 9, 1.)

6. *Should it be said that (the souls are not accompanied by the elements), on account of that not being explicitly stated in Scripture, we deny the objection; for that is seen in the Sruti referring to those who perform sacrifices, etc.*

The entering into Agni, etc. (of Pranas and the elements) is explicitly spoken of in Sruti; not so the going of the elements with the soul. Hence for want of direct statement, it is not right to suppose that the elements go with the soul. But this objection is to be rejected; for with reference to those who perform sacrifices, etc., this (the accompanying of the elements) is found directly stated in the Kaundinya Sruti, "Now what is it that does not forsake him who performs

a sacrifice? They are indeed the elements; with the elements he goes, with the elements he enjoys (in the other world); with the elements he is born (again); with the elements he does (good) works; with the elements he does (evil or prohibited) works."

Then the above view is against what is conveyed by such scriptural passages as, "We drank of soma (juice), we have become immortals" (Rv. VIII. 48·3, etc). To reconcile it, the Sutrakara says:

7. *(The attainment of immortality by works, stated in Scripture is a qualified (partial) one (i.e., limited in time), on account of their (Sacrificers') not knowing the Lord; or (on account of the works producing fruits only through knowledge), for Scripture (distinctly) shows that.*

The immortality spoken of in the Sruti quoted above is one of a limited character (*i.e.*, limited in time). For the absolute immortality would result only in the case of him who knows (realises) the Lord, as appears from the Sruti, "There is no other way leading unto Him (*i.e.*, other than knowledge)" (T. A. III. 13). By the term 'or' it is intimated that works may mediately lead to immortality in the case of those who perform them with the knowledge of Brahman, that is, by enabling the performers to see Brahman. The same is distinctly declared in the (following) Sruti, "That Lord if not known, does not permit him (the ignorant) to enjoy bliss, just as either the Vedas not duly studied under the preceptor or the duties not (properly) performed are not productive of fruits; or if he who does not know the Lord, even performs any great and meritorious deed, that does become ultimately decayed (futile); therefore, let him meditate on the Lord as (his) abode and guide; he who meditates on the Lord only, as his abode and light, has his works (rendered) undecaying; and through the grace of that Lord, his work creates for him whatever he

desires" (Br. U. III 4. 15). "Immortal indeed he becomes who drinks of Soma (only) so long as Indra, or Manu or the Sun lasts." "By works he extends his knowledge (or by works he acquires knowledge); by knowledge he becomes immortal; consequently works are (called) immortal, for they lead him to immortality."

It may be argued that when the works done become exhausted by fruition, release may be obtained (without resorting to the knowledge of Brahman). In reply the Sutrakara says:

8. *When (some of) the works are exhausted by fruition, he (the soul) comes down with a remainder (of works), as appears from Sruti and Smriti.*

For the Sruti says: "Then with a remainder he comes (back) to this world, again does work, again goes, again comes back"; and the Smriti says: "Having been left a remainder of what he has enjoyed, he returns to this earth and having again performed works, again goes, again comes back, in invariable succession. Further from the fourteenth year of age, he does of necessity works each of which would be the cause of at least ten births. Then, whence is the hope of obtaining release on the exhaustion of all the works by fruition." From these and the like Smritis, it is clear that the soul comes back with a remainder (of works, their consequences leading to further works and lives).

"He goes as he came; He comes back as he went; He enjoys (the fruits in Svarga, etc.); (again) he does work and wanders in life."—Thus from this Sruti it appears that the passage of the departing soul and his return are both by the same path. Here the Sutrakara says:

9. *(The soul comes back) as it went; as well as by different (steps).*

From the Kashayana Sruti, " From Smoke he goes to Cloud, from Cloud to Ether, from Ether to the sphere of the Moon, and returns up to Ether as he went; (then) from Ether to Vayu; and having been Vayu, he becomes Smoke; and having been Smoke, he becomes Cloud; and having been Cloud he becomes Megha (the Cloud) and having become Megha (the Cloud), pours down (descends with rain)," it is evident; he descends by the route by which he went (to a certain stage and then) by a different route.

10. From the Sruti referring to 'conduct' should it be said (that the going and coming back) result from the conduct (but not from the sacrificial acts); this is denied; for Karshnajini thinks that 'conduct' is meant to imply them (sacrificial acts as well).

"Among them (who perform Karma) those whose conduct here has been good are born among good (desirable) classes of beings; those whose conduct is bad (not pious) are born as detestable (low) creatures." (Ch. V. 10/7). From this Sruti, it may be supposed that going and coming back are only the result of conduct, but not of sacrificial and other sacred duties, (but not the result accruing to the sacrificer). Moreover, the Smriti says, "That is described as conduct (pious) which being observed as part of a main act adds to its purity and holiness, and that which is considered (unrighteous) conduct is the cause of defilement; thus both are generally denominated conduct." But this objection is not valid; for the sage Karshnajini considers that Scripture making mention of conduct is meant to imply and include sacrifices and other sacred acts as well.

11. If it be objected that the word 'condact' would then be purposeless, we reply it is not; for the quality of the sacrificial acts depends on that (conduct).

If according to Karshnajini the word 'conduct' be understood to imply sacrificial and other duties also, then it would be sufficient to have the words 'good' and 'bad' in the Scriptural text and the word 'conduct' would be useless. Thus an objection may be taken; but this is not valid. As '*conduct*' is indispensable for the acts to be called 'good' etc., the word 'conduct' is felt necessary to intimate the same.

12. But Badari thinks that only righteous and unrighteous deeds are meant by the word 'conduct.'

According to the usage in such statements as, "Do what is right; not what is wrong," Badari thinks that the righteous and the unrighteous acts, are meant by the word 'conduct.' By the word 'but,' the Sutrakara indicates that this is his conclusion too. "The particle 'Tu' (but) is used to intimate speciality, one's own conclusion, and to add emphasis" (Namamahodadhi).

It may appear that this going and coming back are the lot of only those that perform meritorious works, (but) not of others. Hence the Sutrakara says:

13. The going from, and coming back to, (this world) form the lot of even those that do not perform sacrificial duties (and do what is sinful, etc.), which is stated in Sruti.

It is stated in the Bhallaveya Sruti thus: "Therefore those who in this (world) do not perform good works, and those who do unrighteous deeds suffer the consequence of evil (in the other world) and return here, again perform Karma, again pass away, and again return."

14. Further only after having fully undergone the punishment (of Yama) in hell, (some of these others) ascend (come into worldly existence), some descend into still nether regions, as seen from Scripture describing their various courses.

When they have undergone punishment dealt out by Yama in hell, some ascend, some descend (lower down).

The particle 'Tu' in the Sutra has an emphatic force (is used to add emphasis). This is distinctly said in the Kaunthаravya Sruti, "All these indeed, who omit to do what is good as well as those who do what is bad go down to Yama in the purgatory; there, those that hate the Lord, the preceptors (elders) (and) Srutis, or scorn them, all those who are perfidious, obstinate, and perverse, all these descend lower still and fall into the hell of Darkness; and these never rise out of it; indeed they call that the pit of absolute misery. Now those who hate Brâhmans, who are thieves or drunkards, having undergone the punishment in the purgatory come back to this world."

15. The Smritis also declare this.

"All evil-doers go to hell and this is not to be doubted; there, having been put to torments, those who hate Janardana, surely fall down; and as for those that have fallen into the 'Maha Tamas' (the great hell of darkness), there is no rising out of it. But for other sinners there is the possibility of rising up. In all (other) places, there is the alternation of pleasure and pain and *vice versâ* but in the hell called the Panchakasta, (the place of eternal damnation), there is eternal pain"; and so on.

16. (The authors of Smritis speak) also of the seven (chief hells), and of their divisions, eternal and temporary).

Thus in the Bharata, "The temporary hells are said to be Raurava, Maha-raurava, Vanhi, Vaitarani, and Kumbheepaka; and the two eternal hells are properly called Darkness and Blinding Darkness. These are the seven chief hells in the ascending order of horribleness. By regularly going through these only, ascent or descent takes place."

It is not proper to think that the Supreme Lord is present in hell; but the Kausharava Sruti says to the contrary. "He makes all, He destroys all, He blesset all, He brings sufferings to all, he makes all work, He has

entered into all this." To clear this doubt the Sutrakara says:

17. And because even there everything proceeds under His guiding power, there is no contradiction.

By the particle 'and' is intimated that the Lord does His work even in hell untouched by anything undesirable. (And) the contradiction ceases to be, as may be, seen from the Pautrayana Sruti, "He is in heaven; He is on the earth, He is in hell; He is in the Blinding Darkness; He dwells everywhere as the sole master of all activity. But the Lord is not subject to the experience of pain or misery; for He is all-powerful, He sees everything and causes everything to be done; and (even) he who knows this is exempt from the experience of misery." It is also said in the Bhagavata Tantra. "The Lord, though present in hell, cannot be said to experience the sufferings; for the suffering or experience is said to consist in the notion of being exalted or depressed; and the Lord is not subject to such exaltation or depression of notions; but as the ruler of all He only sees them (is only their witness)."

"Now by neither of these two paths all these inferior souls of mixed character go. They are beings that frequently go and return; and they have a third place where they are frequently born and dead" (Ch. V. 10.8.). From this Sruti it appears that the beings are independent in the matter of passage. Here the Sutrakara says:

18. (The phrase "of the two" (in the text means) only "of Knowledge and Works," (these two) being the topic of the passage.

The term "of these (two)" has reference only to 'Knowledge and Works'; for also these two form the subject on hand. Accordingly Smriti says, "The path of knowledge, the path of works are the two paths spoken of in (the text). He who is in neither of these paths has

three ways to go, (leading) to the animal life, to hell (temporary), or the hell of darkness."

From the statement, "Wherever there is misery, there is apparently some happiness (too); even in the place of damnation, there is something of pleasure; then what doubt is there of finding some pleasure in the human existence?," it appears that there is some pleasure even in the Maha Tamas (the hell of absolute Darkness). To correct this view the Sutrakara says:

19. In the third (the lowermost region of the hell of Darkness) there is no (pleasure whatever), for it is seen to be such (from scripture).

Now he who is not wise or who has done no (good) works goes down; three different ways are there for (his) passage downwards into the bestial world, into the hell of torments, into the the hell of darkness. The first two are attended with some pleasurable sensations but the last (the hell of darkness) is not attended with any touch of pleasure; and here indeed there is but absolute pain." From this Sruti, it is clearly seen that in the lowermost region of hell, there is no pleasure whatever.

20. It is said in Smritis and it is in (the observation of) the world as well.

"In the state of being animals, and in the temporary hell, there is said to be but slight touch of pleasure; but those who are plunged in the hell of darkness have no pleasure whatever" (Bhavishyat) (Parvan). This is also settled from the observation of the world. By the particle 'Cha' (and) the Sutrakara intimates that the observation of the world is also one corroborated by Smriti. It is said in the Brahmapurana thus, "Just as a king may not bear to see the least suffering in his strictest friend or to see the least pleasure in the bitterest (most abhorred) enemy, so does the Supreme Lord."

21. And on account of direct perception.

Further, that the lowermost hell of darkness is a place of absolute misery is established by the statement in the Pâdma of Brahma's direct perception, which is, "Through the grace of the Lord Narayana, with the eye of wisdom, Brahma, the four-paced directly saw the three classes of beings, those who are for ever immersed in absolute misery and deprived of all pleasure, those in great numbers who are eternally of mixed character, (and) those from whom all misery or pain has been banished and on whom unmixed enjoyment of bliss is for ever bestowed."

22. From the very description of the third, there would result loss of sense on account of the feeling of horror.

Of the third (region) of the third hell of Darkness, from mere hearing, according to the strength of the description, one may fall into a swoon on account of the feeling of extreme horror.

23. And (this is also seen) from Smriti.

"The Maha Tamas is said to consist of three regions; the topmost, the middle, the nethermost. Since mere hearing of the nethermost region described would bring on swoon, etc., O best of kings, it is not described to you at length," (Kurmapurana).

"Having become smoke, he becomes cloud," etc. (Ch. V. 10.5). In these Srutis, the soul, it seems, is said to become transformed into other things (*i.e.*, is said to attain to the state of being another). The question arises how it can be. In answer, the Sutrakara says:

24. The attaining (to the state of another) consists in attaining to a state similar to that of another, on account of this being possible (reasonable).

The attaining to the state of smoke, etc., is only entering into smoke and other things, to go when they go, to stop where they stop, and so on. For it is not possible

that one should attain to a state of absolute indentity with another; nor can it be attaining to the rank of smoke, etc. This is also said in the Gâruda; "The attaining to the state of being smoke, etc., is but moving along with them (when they) are in motion, stopping while they stop, entering into them and becoming as light, etc., as they are. For it is not admitted by the wise that one becomes another or, attains to the rank of another; and (any celestial) rank is only to be reached by (superior) knowledge; consequently it cannot be obtained by works. By participating in their character, it is just possible to speak of them as being indentical (non-different), just as the soul is called the Supreme Brahman, and Brahman this world."

It seems that the soul that has once attained to Svarga by virtue of his sacrificial acts takes a long time to enter into a body after he starts from Svarga; and, as he has to pass, and stay at, many stages on the way, that may occupy him all the time till the end of Brahmakalpa. To remove this doubt the Sutrakara says:

25. *(He enters a body), not very long after (starting from Svarga), (as it is) distinctly stated.*

"Among them (those performing Karman), those who have performed good works soon obtain some good birth here (in this world)." (Ch. V. 10·7). From this definite (specific) statement, it is settled that not long after starting, he returns to a body. "He who has begun to descend will enter the mother's body (womb) before a year passes since starting, (though) wandering through different places." (Naradeeya Purana).

"Those who return to this world after enjoying the good fruit of their works in Svarga are born here as rice and barley, herbs and trees, seasamum and beans." (Ch. V. 10. 6). From this text it appears that sacrifices and other duties are after all productive of only evil consequences. To remove this objection the Sutrakara says:

26. He enters the body occupied by another soul in the manner already explained, as seen from scriptural statement.

There is only the entering into the body occupied by other souls, in the form of rice, etc., the experiences of that body do not pass on to this soul journeying down from Svarga (and sojourning in them). Therefore the above statements should be understood like the previous texts, *viz.* "Having been smoke, he becomes cloud, etc." (Ch. V. 10.5), explained (already under Sutra 24); and in the Kausharava Sruti, this is distinctly declared. "He who has begun to go down, (first) enters into the inanimate (motionless) and, without any experience of pain or pleasure therein, continues to travel till he obtains a gross body (for himself), and (then) by means of (that) gross body he becomes subject to the experiences of pleasure and pain." The same is said in the Varaha Purana; "The embodied soul starting downwards from Svarga goes into the body of rice, etc., belonging to other souls, and not being liable to the experiences of those bodies, in course of time (when he has regularly made his journey), obtains a gross body (of his own)."

27. If it be said that (the sacrificial duty leads to grief) since it is hurtful and impious; (the objection is pointed out to be) not valid; for it is enjoined by the word.

It may be said that sacrificial work involves injury to life, and as such it is productive of sin and consequently of misery, and that, therefore, it is not to be performed. But this objection is to be refuted on the ground that the injury to life involved in holy duties is permitted by the word (scripture); for the Varahapurana says, "To do harm to any life except as enjoined by scripture is really productive of sin and evil consequences; on the other hand, no evil consequences possibly arise from the act of killing permitted by the Vedas."

With the statement, "Even he who comes down from Svarga (as well as he who returns from hell) directly goes to the womb of the mother," how is the following Sruti to be consistently interpreted ? "Into him who is the householder, who performs the act of generation, the journeying soul enters." To clear this difficulty the Sutrakara says:

28. *First he enters into him who performs the act of generation, then into the mother).*

"Then the soul in rice, etc., along with the food first enters into the father, (who performs the act of generation), then into the mother, then he is born, he performs works." Thus from the Kauntharavya Sruti, the returning soul, it is clear, first enters the father only ; for the entering, however, into the mother is to take place afterwards. (Hence the statement quoted in the beginning is to be interpreted as a general rule that the returning soul has to enter into the mother before obtaining a gross body).

From the statement, "The soul returning from Svarga may enter into a (ready-made) body, in the womb (or) somewhere," it appears that he enters into the gross body when it is ready-made in the mother's womb subsequent to the act of generation on the part of the father. To remove this objection the Sutrakara says :

29. *(The soul does pass from the father) into the mother (in the act of generation), (and then obtains) the gross body.*

From the body of the father, having duly entered into the mother, there and then only, he obtains the (fresh) body (*i.e.*, he has a gross body built up for him). This is seen from the Paushyayana Sruti, "The soul (returning) from svarga (to the earth) enters into the bodies of the inanimate (immobile), from the immobile (he goes) to the father, from the father to the mother, from the mother to the body, with the body he is born ; this is the general

rule. Now the exception; he is born of the immobile, of the father, of the mother, somewhere between (father and mother), or enters directly into a ready-made body in the womb, or he is born somewhere outside." The following is in the Brahmapurana :—" From svarga he reaches the immobile, and from these the male body, from the latter he goes to the woman (mother), and then regularly obtains the body; with the body the soul is born; this is the general rule of birth; and (exceptional) special kinds of birth also to be described by me, carefully understand thou. The soul may be born out of the immobile only, the father only, or woman (the mother) only; or may enter into a body in the womb or may obtain a body outside or in various other places."

End of the First Pada.

THIRD ADHYAYA.

SECOND PADA.

Devotion is the topic of this Pada. For the purpose of promoting devotion, the glory of the Lord is described (here).

1. The creation (of things) in the intermediate state (of dreaming) (as well as their withdrawal) is the work of the Lord; for Scripture says that.

Even dreams are not presented in cognition except by Him (without the agency of the Lord). This appears from the Sruti, " In the state of dream, (in the sky, in Svarga, or in heaven), there are no chariots, no horses, no paths; but at that time only the same Lord creates chariots, horses, paths, etc." (Bri. VI. iii. 10).

2. And because some Sakhins read of Him as the maker (of all things in dreams), and (some others read that) sons, etc., (are created by Him).

" He (the Lord) who is awake in these (beings), while they are asleep shaping the desired things according to His will " (Kath. V. 8). And the Gaupavana Sruti says, " From this Lord indeed, the son is born, from this the brother, from this the wife, when He subjects the soul to the state of dream."

With what means (and material does He create) ?

3. It is produced only from His will and with the impressions (samskara stored in the mind of the soul); for the things of this creation are destitute of tangible forms occupying space.

The Lord solely at His pleasure makes the soul see (again) the impressions stored in the mind that has no beginning ; He does not create with any other means or out of any other material. For the things of this creation have no perceptible dimensions (characteristic of the things presented in the waking state). This is said in the Brahmândapurâna : "The Supreme Lord shows, at His will, to the individual soul only the impressions imbedded in the mind ; and this state is called 'Dreaming.'

"To think of them as the things of the waking state is the wrong notion (the illusion) ; and this error of identifying dream creation with the things of the waking state is proved by the very difference of its character, (and it is instituted by the Lord Himself). As the things of this creation have no forms of perceptible dimensions, they cannot be things made out of any other material."

4. *(The Dream creation is not unreal) ; for it is indicatory (of coming good or evil), as indeed appears from Sruti and as those that know the truth affirm (its reality).*

Notwithstanding the absence of any other material and means, the Lord shows the things of dream as indicative of good or evil. The Sruti says, "When a man, engaged in works (vows) undertaken for accomplishing particular wishes sees in his dreams a woman, he may infer success in that undertaking, when such a dream indication is seen," (Ch. V. 2 9), and so on. "By the word 'indeed' is indicated that there is the actual experience and observation of the dream visions proving to be true (signs)." Further Vyasa and other sages who know the truth of dreams also say, "Whatever a Brahmin or a God, a bull or a king may tell a person in dreams, will doubtless prove true."

5. *Only by the will of the Supreme Lord the dream vision is withdrawn ; for from that Lord are the soul's bondage and release.*

The Lord only is the author of withdrawing the dream creation from the view of the soul; for in His gift lies the release of the soul from bondage (as well as bondage). It is said in the Kurmapurana as follows, "It is He (the Lord) that makes the soul perceive the dream creation, etc., and hides them from his view; for on His gracious will, the bondage and release of this soul depend."

6. *Even the state which is attended with special attachment to the gross body (is brought about by the Lord's Will).*

Also the state of conscious living in connection with the body (*i.e.*, the waking state) is brought about by the supreme will of the Lord alone, not (by the agency of time, the soul, etc.). This appears from the Kauntharavya Sruti, "The Lord only, (not time, etc.), brings the soul into the state of wakefulness; He only (subjects him) to the state of dreaming; for He is the all-powerful Lord able to withstand all our enemies. Being essentially one, He becomes many."

7. *Their absence* (i.e., *the absence of the two aforesaid states, dreams and wakefulness*) *takes place in the Lord in the Nadis, according to the sruti (and the well-known reference).*

The state of sleep which is the absence of wakefulness and dreams, is brought about within the Lord present in the Nadis. For the scriptural passages say, "Then (in sleep) in these Nadis (in the Sushumna), the soul is come" (Ch. VIII., 6. 3) "O dear one, during the state of sleep, this person (soul) comes to be with Sat (the Supreme Lord)" (Ch. VI. 8. 1).

8. *Hence, the waking (of the soul from sleep) (proceeds) from Him (the Lord only).*

For in Him only the sleeping of the soul takes place; (so the waking of the soul resting in the Lord in the Nadis, necessarily depends upon His Supreme will, not on other causes). Accordingly the Kaundinya Sruti says, "This

Lord only wakes the soul from sleep; from Him the soul rises; He indeed is the giver of consciousness; He is the Supreme Lord."

9. *And the same Lord is the cause of all states, on account of His being the master of all the works (or activity) and from the Smriti conforming to Sruti, from Sruti and the commandment.*

Further it should not be supposed that the Lord is the cause of dream, vision, etc., only in the case of some (beings), and not of all. For He is emphatically declared to be the ruler of every detail in the soul's activity, as in "This Lord indeed causes the soul to do what is good, etc." (Kau. III. 8). And the Smriti conformably says, "And He is the one cause of dreams, etc., in all beings; He indeed shows them to all; He is the Supreme Lord Vishnu perfect in excellences; and so there is no other than He who is the cause of all these states." Sruti also says, "Since He (the Lord) brings the soul into the dreaming state or wakes the sleeping, He alone is the most high, perfect in bliss." And the commandment is, "Meditate on the Lord only as the abode and light" (Bri. III. 4. 15). (For if there should be another who is the cause of all these states, this injunction to meditate on Him would be futile.)

10. *There is half entering into Brahman in a swoon; on account of this remaining as the only possible alternative.*

When falling into a swoon, the soul has a half entering into Brahman. The following is said in the Varâha Purâna, "When the soul is at a distance from the Lord in the heart, he will be in the state of wakefulness; when he is nearer to Him, he is in dreams. When he has entered into the Lord, he sleeps. These three states being of such description, the state of being in a swoon has this only explanation left, that is, it is half entering into the Lord; for in this state there is the sensation of

pain only continued (as observed on recovery)." Like the other three states, this too is brought about by the Lord only and from this senseless state, the soul is restored to consciousness by the same Lord. And this is said in the Kurmapurana, " He is, (let it be understood), the Supreme Lord, only from whom the state of swooning and recovery from it proceed; for He is of that essence which consists of perfect bliss."

We see that things like a jar, etc., occupying different positions are different from Brahman, and from each other, and that they are in the relation of being the support and the supported. (Similarly Visva, Taijasa, Pragna and other manifestations) of the Lord having different places may differ from each other (and be of different grades) and related to each other as the support and the supported. To prevent such a wrong view, the Sutrakara says:

11. Even from the difference of place, no essential difference between the manifestations of the Lord should not be supposed (to arise); for (Sruti declares of Him the identical character) everywhere (i.e., *in all places and in all manifestations*).

Even from difference of places or positions, no manifestation of the Lord becomes different from Him. The Sruti says, "The wise say that this Lord only is Brahman (of perfect excellences) present in all bodies (celestial, human, etc.), in all places (the eye, etc.) (At. III. 2.3)." It is said in the Matsya Purâna, "The Lord Vishnu is of identical essence (in all His various forms) in all places and positions (in respect of qualities, powers etc.), for He is the Supreme Lord of all powers, and so though He is of one (immutable) essence and form, He is observed to be of many forms like the Sun." So also the Bhagavata says; " As the wise know Him to be One only like the Sun, present in many

forms with reference to every eye, so I, having shaken off the wrong notion of difference (between the manifestations of the Lord), understand this Krishna to be the unborn (eternal) Lord, seated in various forms, each almighty, in the heart of every one of the embodied beings created by Himself."

12. If it be said that the identity cannot be admitted on account of statements declaring difference, (we reply), the objection is not valid, on account of the distinct statement in each context of the absence of difference.

It may be said that the identity of Visva, Taijasa, etc., the manifestations of the Lord, cannot be maintained on account of the Sruti declaring difference between them and implying the relation of being the support and the supported, between the Lord and those manifestations, "Those two, Visva and Taijasa, are confined to the cause and effect, but Pragna is confined to the cause only. But both these (relations) cease to be in the fourth" (Man. II. 16). But this view is wrong; for in Srutis, the Lord declared to be present in various places as Prithivi, etc., is at each step shown to be identical with His own supreme essence in, "He is thy Lord, the immortal guide within thee, etc." (Bri. V. 7. 3). Similarly the non-difference mutually between the manifestations of the Lord, is declared in, "He who is the perfect light, the absolutely immortal, etc., is the same Lord spoken of as the inner guide; and this is the thing eternally blessed and all this world is itself (dependent upon) Brahman" (Bri. IV. 5. 1). Again the non-difference of the various manifestations from the one all-pervading essence of the Lord is declared in, "The ten named Hari are He indeed; the hundred named Narayana, Hari, etc., the thousand named Visva, etc.; the many named Para, etc., the innumerable named Ajita, Hari, etc., are indeed He only; and all this multitude of forms are but Brahman the perfect which has nothing

before it, nothing after it, nothing second to it, nothing without it; but which encompasses everything else; and this Brahman is the Lord of all powers and perfect wisdom (who directly perceives every thing.) This is the meaning of the Rik." (Bri. IV. 5. 19).

13. And also some (sakhins read) thus :

Thus, *i.e.*, as absolutely non-different; and also as having innumerable identical forms, some sakhins read of Him in their texts (thus): "Though destitute of separate parts, He is of unlimited parts (which are all wholes) of identical essence; He is the cause of ending all mistaken notions (wrong knowledge); he is the sage who knows that Lord that is declared by the sacred syllable 'Om' and consists of bliss" (Man. IV. 7). Again the statement of separateness, while the non-difference really exists, proceeds from the difference of places and positions themselves as well as from the inconceivable power of the Lord, and as such it is consistent. It is also said in the Brahma Tarka, "Though the Supreme Lord is destitute of all defects and unassailed by shortcomings, still being the witness and the author of bondage, etc., (all the states to which the beings are subject), He is called Baddha (that which is bound). Similarly though the Lord is essentially of individual character (devoid of parts), still he is spoken of as different individuals on account of His being present in things that are separate."

It has been said that the Lord is of different hues and forms; but that would involve destructibility. In reply to this objection, the Sutrakara says :

14. Indeed it is altogether destitute of colour or form; for it is the Supreme thing and ruler (of all that consists of colour and form viz., (Prakriti, &c.).

The perfect Being is certainly not a thing which has colour or form; for He is Superior to (Prakriti), the

entity of matter and its products, since He is the sole guide and ruler of their activity. The particle 'indeed,' points to the text, " He is neither large nor atomic," etc., (Bri. V. 8.8). And it is also said in the Matsya Purana, " The colour and forms are the products of the elements and He is far above the influence of, and different from, the elements; hence He is called the colourless or formless; and possibly material colour and form cannot be supposed to be found in Him when He is far above the subtle material cause as well as above its presiding deity."

15. *As in the case of light, purposelessness of the Srutis declaring hue and form of Brahman does not result; (for Brahman, though without colour and form effected by (Prakriti) or (matter) has colour and form constituting His spiritual essence).*

As the Lord has colour and form which are of a different nature and essence from those which are the products of Prakriti (material cause), the scriptural statements such as the following do not lose their authoritative character as declaring the colour and form of Brahman: "When the intelligent (soul) sees the Lord of golden hue" (Ath. .III.1.3); "From the Lord of violet hue, I go to the Lord of variegated hue" (Ch III. 13.1.); "(Brahman is) the light of golden colour" (Tait III. 10) Even when there is the light of the eye and other things (torches, etc.) in the house, it is usual to speak of the absence of light and the whole house as being covered with darkness in contradistinction to the great (distinct) light of the sun; (similarly the Lord is said to be of no colour, as His colour and form are not the products of the material cause).

16. *And (the Sruti) declares that the Lord's colour and form consist only of the essence of His Self (knowledge and bliss).*

The distinct nature of the Lord's colour and form as consisting only of perfect knowledge and bliss is declared in the text, "That is of the nature which consists wholly and perfectly of intelligence" (Man. II.7). And the Chaturveda Sikha says, "That thing consists only of perfect bliss; for it is ever strong without being old; it is the Old (*i.e.*, it has no beginning); it is the One and most high; it is unassailed by faults; being one, it appears as many; those wise men who see such Lord dwelling within them attain eternal happiness, but not others."

17. *And Sruti shows that; again it is also declared by Smriti.*

Further the following Sruti shows that perfect bliss is the form (as well as the essence of the Lord); "By means of superior knowledge, the wise see that Brahman which (is immortal and) shines everywhere, consisting of bliss (both in essence and in form)" (Ath. U. II. 2. 8); and in the Matsya Purana the Smriti shows that the Lord's form consists of intelligence (knowledge) thus: "The ascetic should contemplate the Lord Vasudeva, who is like pure crystal and free from all defects, as the Supreme Lord, for the purpose of increasing knowledge; he should not contemplate (as the Lord) any other than Vasudeva whose Self consists of (pure) wisdom."

18. *And (if it be said that,) for the self-same reasons, the similarity (between the Lord and souls) is the similarity* i.e., *absolute identity (which exists between the Lord and His manifestations, it is denied; for it (absolute identity cannot be), just as (it does not exist) between Surya (the sun), etc., and their images.*

It may appear that since there is thus no difference whatever between the manifestations of the Lord mutually and since there is similarity in the soul also, the same non-difference (absolute identity of the soul with Brah-

man) might be supposed. To refute such a supposition the Sutrakara, having stated that the soul is an image of the Lord, by the particle 'Cha' (and) shows that he is quite distinct from Him. Sruti and Smriti declare the same thus: "The souls stand as so many reflections with regard to the different forms of the Lord" (Br. IV. 5. 19). "Just as the many images reflected on the surface of water are like the sun, so are the little souls of the world said to be like the Lord", and so on.

For the same reasons, that is, only on account of separateness, of dependence upon, and of likeness to, the Lord, the comparison of the images of the sun, etc., is instituted in the case of the soul, not as being conditioned by anything (like a mirror, etc.).

[An objection arises to the practice of devotion as follows. Devotion need not be practised; for it has no purpose to serve. It cannot be supposed that the seeing of Brahman is the fruit of devotion; for even by that knowledge there is nothing gained. It cannot be said that the grace of the Lord is a result of the knowledge; for even His grace is productive of no good. Nor could it be supposed that the grace of the Lord yields Moksha (*i.e.*, final beatitude); for the Moksha consisting of eternal bliss, wisdom, etc., is but the very essence of the soul, and as such it is ever accomplished by him. Nor could it be said that devotion, etc., are necessary for the manifestation (realisation) of the existing bliss, etc.; for the manifestation of bliss, etc., to which the soul is entitled is eternally ordained; and it is just possible that nature will sometime manifest itself. Thus the seeking of means such as devotion, knowledge, etc., for the sake of release is purposeless.]

The similarity as well as the everlasting bliss, knowledge, etc., being eternally present in the nature of the soul, there seems no purpose to be served by devotion, knowledge, etc. To refute this view the Sutrakara says:

19. *In the absence of perception full of water, (i.e., knowledge melting with love and devotion) that state is not (fully realised).*

Perception full of water, *i.e.*, knowledge attended with love (devotion); without devotion the likeness which the soul bears to the Lord, (the essential nature of the soul), does not become fully manifest (revealed), for the Sruti says, "To him whom the gracious Lord chooses, He is accessible; and to him the gracious Lord discovers his pure self" (Kath. II.23). "Bhakti (or devotion to a thing) is said to consist of the knowledge of its greatness joined to a love for it; and it is by such devotion that the bliss, etc., which form the essential nature of the soul are fully permitted to be realised" (Padma).

20. *Of that devotion, etc., (a higher degree) and (a lower degree) are to be admitted, as all are included under the devout class; for only then justness on the part of the Lord towards both would be (seen).*

Of the devotion, knowledge, etc., stated before, there exists the difference of degree (or a certain gradation, in different souls); for the exalted souls like Brahma, etc., are included under (the category of) the devoted; (and they are entitled to a higher measure of bliss than the Rishis and men of the highest order who are entitled to it in varying degrees). Only then, *i.e.*, only on the admission of gradation in (the intensity of) devotion, etc., the even-handedness of the Lord towards Brahma and others on the one hand, and the other souls on the other hand can be explained. It is said in the Brahmapurana thus: "The more efficacious the means are, the more exalted are the fruits which Brahma and other exalted souls obtain only in the order spoken of in the Ananda Sruti. [According as the means (devotion, etc., are superior, Brahma and others obtain also superior fruits, in the regular gradation in which they are de-

clared in the Sruti, describing the gradation of bliss in heaven].

Whence (is this gradation)?

21. And because it is seen (from Sruti) and (from Smriti).

From the Sruti, "Then, therefore, begins the enquiry into the gradation of blissfulness" (Tait. II. 8.), difference of degree is clearly seen in the bliss enjoyed by the souls from the best of men upwards to Brahma the four-faced. The Smriti indicated by 'and' is, "According as the intensity of devotion to the Lord of lords is seen to differ here (while in this world, or among the wise), the gradation is seen also (in the enjoyment) of bliss in heaven by the (released) souls after the destruction of the Lingadeha (or subtle body)."

It may be stated that the Lord is the author only of creation and destruction (or the destruction of what is created); but protection too need not be attributed to Him; for protection or continuance of things as created is in the very nature (of the world) till destruction. To correct this view the Sutrakara says:

22. Also because the same text denies of Brahman the limitation of power to the extent spoken of at first and declares of Him something more than that.

The Sruti having prohibited the idea that the Lord's power is limited to what is said in the earlier part of the text itself, declares in the latter part something more of Him than what has been said, to wit, "Not of this extent only; there is something more; He who showers everything desired by the devoted, supports and nourishes both heaven and earth" (R. V. x. 31. 8). The term 'also' (cha) implies the following Smriti (speaking to the same effect): "The creation, protection and destruction and order of the whole world are the work of the

one Lord Hari only, for He is almighty " (Brahmânda Purana).

Further the direct knowledge of the Supreme Lord can be obtained only through His grace by intense devotion, not merely by other efforts of the soul. To make this truth clear, (the utmost subtlety of the Lord) is affirmed (in the following Sutra).

23. That (Brahman) is non-manifest (i.e., transcending all perception); for (scripture) says that.

That, Brahman, is by nature always non-manifest; (hence in obtaining the direct vision of the Lord, the soul's efforts are of no avail without His grace). Accordingly the Kauntharavya Sruti says, " Brahman is the Imperishable, is never manifest; it is without (physical) form or colour, without parts; having seen whom the soul obtains release, yea, undiminishable and eternal bliss."

24. However intensely devout the worship may be, (Brahman remains but non-manifest), as apparent (to the wise) and inferred (by others).

Even when He is worshipped with intense devotion and sought to be propitiated, Brahman remains only non-manifest. He is understood to be such by direct perception by the wise; and by other people, by means of inference from its characteristic of being most subtle. This is said in the Brahma Vaivarta: " No one could make it manifest (reveal itself) even by intensely devout worship; for (He) the blessed and eternal Lord of all, is eternally non-manifest."

Brahman in His eternal and subtle form remains but non-manifest for ever; however He may assume some manifest (visible) form and become cognisable; just as fire, etc., (water and earth) invisible in their undeveloped or unevolved state are perceptible in their phenomenal

forms, so, the same (may be said of Brahman). But this supposition cannot be made, for,

25. And as there is in the case of light (fire, etc.), no difference exists (in the case of Brahman).

For there are no differences of forms as gross (developed) and subtle (undeveloped), as there are in the case of fire, etc., (water and earth). Accordingly the Mandavya Sruti says, "He is not the subtle (undeveloped), nor the gross (developed); far different indeed is He; therefore they call Him the Most High and absolutely different." It is said in the Gâruda also: "In the Supreme Lord the different states of being subtle and gross do not happen to be at any time or place; for the Lord who is not produced (not an effect), is identically the same in all the forms (manifest or non-manifest)"; also the Kurmapurana says, "In the Supreme Lord the change of states of being manifest and non-manifest (apparent and unapparent) never occurs. For this Lord who rescues the soul from birth is always of non-manifest essence."

If Brahman is thus absolutely non-manifest or imperceptible, then of what avail are all the endeavours after His realisation? The Sutrakara answers this question (in the following aphorism).

26. And there is light (possibility of perception dawning upon the soul) according as the practice of devotion, etc., is intense (towards the object Brahman).

Of Him who is the object of enquiry and devotion, direct vision too results from the constant and intense practice of study, etc., for the Sruti says, "Verily Atman is to be seen, (and for that purpose), He is to be heard, to be thought and to be deeply contemplated" (Bri. IV. 4-5).

How then is it possible that he who is never manifest

reveals Himself? This query is answered in the following.

27. *Hence (from authority as to the Lord's being non-manifest and becoming manifest) the revelation is possible through the grace of the Lord of boundless powers; for scripture also conveys an indication to that effect.*

As there are authorities to support both the statements of being non-manifest and becoming manifest, the light revealing Him comes only through His grace, not by the influence of the means adopted by the individual. This is understood from the characteristic attributes indicated by the Sruti: "Through the gracious will of the Lord whose grace is obtained, by devoting the mind to Him and constantly contemplating Him in the true light, the mundane bondage which had no beginning wholly melts away at the end" (Sv. I. 10). Further this is possible (reasonable) since the Lord is of boundless powers. The same is stated in the Nârâyanâdhyâtma: "Though the glorious Lord is eternally non-manifest, still in virtue of His own powers, He reveals Himself to the vision (of the eligible); but for the grace of the Supreme Lord, who could see Him, the immeasurable and almighty Being?"

If Brahman essentially consists of bliss, knowledge, etc., how can He be called also the blissful, wise, etc.? To solve this difficulty the following is stated.

28. *But Brahman is both bliss and the blissful, on account of scripture declaring Him as both, even as the serpent's coils.*

In such Srutis as the following, "He who knows the bliss of Brahman" (Tait. II. 4); "Now he is the perfect bliss" (Bri. VI. 3.33), the Lord being spoken of both as the blissful and bliss, both conceptions are admissible just as it is in the case of the coils of the serpent, *i.e.*, just as the serpent is one having coils, and is

also coils. By the term, 'But,' the Sutrakara points out (that Brahman and His attributes) being known only through scripture, (no contradiction or inconsistency should be supposed to arise from reasoning).

29. *Like that (the sun) which is the abode of light as well as light, Brahman's both the quality and the qualified (lustre and the lustrous), on account of His being of lustrous character.*

Or the illustration may be taken thus: just as the sun is both lustre and the lustrous, so is Brahman; for Brahman (like the sun) is essentially of the luminous nature.

30. *Or like prior time.*

Just as the same Time when it is spoken of as prior Time becomes the measure and the measured, so also Brahman is both bliss and the blissful. This illustration is given for the satisfaction of those minds that are capable of perceiving very subtle distinctions. The illustration of the serpent's coils is meant to inform the dull-witted. This is said in the Nârâyanâdhyâtma: "Though the bliss of the Lord and of the released (souls) is identical with their essential nature, it is still spoken of as something related to them, as in the case of light or time; though bliss, is absolutely identical with Brahman, it is spoken of as a property of His, by virtue of the principle (Visesha) of viewing an identical thing in different aspects; just as the state of sleep which is nothing different from the body in sleep, is spoken of as being related to the body, as if it were a different thing, for example, in the phrases, 'the body in sleep,' 'the body sleeps;'' also in the Padma: Brahman and His bliss which are identical are spoken of as the qualified and quality just as light or time (which becomes its own measure) is."

31. And because of the denouncement

Of separateness (between Brahman and His bliss, etc.), by Srutis such as the following, " Brahman is but one, identical with His wisdom, bliss and other qualities and His own essential parts (manifestations, etc.), and to which there is no equal or superior" (Ch. U. VI. 2-1). " In Brahman there is not the slightest difference (as the qualified and quality)" (Kath. II. 4.11).

32. (The qualities of Brahman are of a different nature), on account of His being declared as the bridge, as that which is beyond measure (absolutely perfect), as related (the original of the reflected qualities in the soul), and as being quite distinct from those of the world.

The bliss, etc., of Brahman should not be thought to be similar to those of the world, (though they are spoken of by the same words); but they are quite distinct in nature from those of the world. For in the following texts and the like: " This bliss is the bridge that supports (Ch. VIII. 4.1);" " This which is the bliss of the perfect." " This is the immortal glory of the Brâhmana (*i.e.*, the Lord)" (Bri. VI. 4.23), the Lord's bliss is designated the bridge or the support of all. In the text, " That from which speech recoils" (Tait. II. 4), immeasurableness is told of the Lord (and of His excellences). In the text, " All other beings live but by a drop of the bliss of this Lord" (Bri. VI. 3.32), the relation between the Lord and the world is shown. And the separateness is shown thus: " The knowledge of the souls is a different thing, the knowledge of the perfect Lord is a different thing. For the knowledge of the Supreme is declared to be perfect, wholly and eternally of blissful and immutable nature." Therefore on account of their being essentially different in nature from those of the world, Brahman's bliss, etc., are surely quite distinct.

33. *And because (the bliss, etc., of the soul) are perceptible.*

For the very reason that the bliss, etc. of the souls are given in perception, (while those of the Lord are not), (the distinct nature of the latter is settled). The Kaundinya Sruti also says, "Unperceived, indescribable and inconceivable are the bliss, wisdom, power and strength of Brahman; hence they call Him Brahman, hence they call Him Brahman."

Then how does that come to be designated 'bliss,' (etc.) which is not within the range of perception in the world? In reply to this question the Sutrakara says:

34. *The designation is to aid the understanding, as in the case of the word 'foot.'*

For the purpose of inculcating into our mind the relation between the Lord and the soul, though he is distinct from the Lord's forms (Amsas) and quite unlike the limb (foot) which is so called in the world, still the whole world is designated a 'foot' of God (by the word 'foot'), as in the text, "All beings are His foot." (Rv. X. 90.3). So also are the Lord's qualities spoken of by words that have obtained usage in the world. The Padma puranahas the following to the same effect: "The wisdom, etc., of the Lord are none of the world; they are spoken of by the same terms to assist the understanding of the world; as in the familiar illustration, 'As the king of men is in this world, so is the king of the gods in heaven.'

If the bliss, etc., of all the souls are only the reflection of the Lord's, then how to account for the difference of the same qualities in Brahma and other souls? To clear this doubt the following is stated.

35. *The difference arises from the peculiar character of the place (receptacle or the reflecting surface), as in the case of the sun's light, etc.*

Just as there is a difference of character in the images or reflections of the sun caused by the peculiarities of the receptacle or the reflecting surface such as a looking glass, lens, etc. ; so the bliss, etc., of the Lord being the same, they (the reflected bliss, etc.) become different when they are reflected in Brahma and other souls, only on account of their (souls') own peculiarities, (*viz.*, essential character, devotion and other virtues). And this is said in the Varaha Purana : " The bliss, etc., become reflected in different ways according to the peculiarities of character and qualities in Brahma and other souls of the three grades, the middling, the exalted, etc., (and the inferior)."

36. And because of its possibility.

The possibility or reasonableness of the gradation is conveyed by the statement in the Padma : " From the inconceivable powers of the Lord Vishnu and from the eternal gradation of devotion, etc., the difference of bliss, etc., in Brahma and other souls, becomes strictly reasonable."

What is seen with the *mental* eye during meditation, is Brahman's form ; then how could He be said to be non-manifest ? To refute this objection the Sutrakara says :

37. Equally Brahman is different (from what is cognised during meditation) ; for it is prohibited (to look upon that as such).

Just as Brahman (Brahman's bliss, etc.) is distinct from the bliss, etc., of the soul, so He is different from that which is produced in the mind (by imagination) during meditation. For the Sruti prohibits its identification with Brahman thus : " That which is not thought of by the mind but by which, they say, the mind is known, that only, know thou to be Brahman, but not this which is perceived in meditation." (Tal. B, I. 6). The

following is from the Brahma Tarka. "They look upon what is reflected in the mind during meditation as the supreme Brahman ; for in that reflection Brahman is actually present bestowing fruits on them. So the contemplation of the (mental) image is like the contemplation of Brahman in symbols. The highest Lord is to be seen only by the light of wisdom. Meditation would secure His grace which leads to the direct perception of the Supreme Being."

In a different region and at a different time, creation, etc., may actually proceed from some body other than Brahman. To prevent such a doubt, the Sutrakara says :

38. From Him only (creation, etc., proceed in all places and at all times), because of His being (for that purpose) declared to be present everywhere, and called Mayamaya (possessed of all powers and the necessary will) by scripture, etc.

In all places, at all times, with regard to everything, only by Him creation, etc., are made. And the Bhallaveya Sruti says, "He is all, He is in all, He is the ruler of all, He is inconceivable, He is most high." In the Chaturveda Sikha, (His power and purpose are declared thus) : "In all places, at all times, among all things, everything proceeds from Him, from His eternal power called Maya (will) which is the very essence of the Lord; hence they call Vishnu, the eternal of the eternal, Mayamaya (He who measures or makes everything by the power of His will). Further by the term, 'etc.,' the Sutrakara implies there is absolutely no proof to support the suppositions to the contrary.

Since the dispensation of fruit rests upon Karma or action, it should not be supposed that Karma itself bestows the fruit. Why ?

39. The fruit (is obtained) from Him only, for this is possible (reasonable).

Only hence, (that is, from the Lord alone) the fruit is obtained ; for it cannot be from the inanimate Karma, which is incapable of independent activity.

40. *Also because (of His being) declared (as the giver of fruits) by scripture.*

Thus : "Brahman is perfect wisdom, perfect bliss, the gracious donor of rewards to him that makes offerings to Him. (Brahman is highly pleased with those that know Him and set their heart on Him)" (Bri. V. 9-28).

41. *The Dharma is the rewarder and it springs from Him only ; Gaimini holds this view from such (Sruti).*

Only that Karma springs from the Lord which is the cause of fruit. Thus Gaimini thinks, from the scriptural statement, "Indeed He only causes the soul to do the righteous deed, etc." (Kau. V. III. 8).

42. *Badarayana says the aforesaid (Brahman), (as well as the Dharma are the cause of fruit) as they are declared to be such (in general terms) ; but with a difference (viz., Brahman is the agent and Karma is the means).*

Though the Supreme Being and Karma (action) are both the cause of fruit, Karma does not guide the Supreme Being; on the other hand it is the Supreme Being that guides and rules (our) action. Thus the fact of their being the cause of fruit in different ways is declared in the text, "He leads the soul to the world of happiness in consideration of his righteousness, or to the world of misery in consideration of his unrighteousness" (Pr. III. 2). And the glorious Lord confers knowledge (on the devoted) for his righteousness, and absolves him from sin and leads him to eternal bliss ; (such is the boundless mercy of the Lord). The mere instrumentality of Karma has been already spoken of in the text, "Matter, Action, Time, etc., exist or cease to exist at the pleasure of the Lord."

End of the Second Pada.

THIRD ADHYAYA.

THIRD PADA.

In this Pada, meditation is described.

In the first (Adhikarana), it is established that an accurate knowledge of all that is conveyed by the whole body of scripture is necessary to be acquired by the eligible.

1. (Brahman) is the object of that knowledge which results from the conclusion of an enquiry into ALL *scripture; for the injunctions, etc., are not special.*

The word 'Anta' used in this aphorism means 'conclusion,' as it is used in "The Anta (conclusion) as to both is perceived, etc.," (Gita. II. 16). Then Brahman is the object of that perception which is produced by the consistent conclusion arrived at by a careful study of all the Vedas. For, "Meditate on Him as the Atman only" (Bri. III. 4. 7),--this and similar injunctions and the reasoning comprehended by them are not of a special character (*i.e.*, they apply equally to all grades of devotees).

2. Should it be said that the (injunctions) differing (in different Sâkhâs), there is no (ONE *Brahman conveyed by all scripture), (we reply the reasoning) is not valid, on account of (the statements describing Brahman) being different even in the same Sakha.*

As in these different texts, *viz.*, "Brahman is pure wisdom and bliss" (Bri. V. 9. 28), "Brahman is truth, is knowledge, is perfect" (Tait. II. 1), and so on, in every branch the statements (*i.e.*, description) being different,

it may be stated that all the Sâkhâs are not meant to be studied by one and the same eligible individual. But this view is wrong; for in one and the same branch, we find varying statements as, "Meditate on Him as the Atman only" (Bri. III. 4. 7), "Brahman is happiness, Brahman is (perfect) bliss" (Ch. IV. 10. 5), and so on.

3. And because the study of scripture is such (general i.e., extending over the whole), indeed on account of the injunction being such with regard to it, and because there is eligibility for observing all the permitted (enjoined) duties, and for understanding all scripture.

The injunction or rule, "The sacred study (of the Vedas) should be made" (T.A. II. 15), is general, *i.e.*, applicable to all (*i.e.*, every one entitled to study the Vedas may study all of them and it is not restricted to a particular branch). And from the Smriti indicated by the term 'indeed,' *viz.*, "By the twice born the whole Veda is to be studied and understood with all its hidden meaning." And all those that study and understand the Vedas are also fit for properly observing the duties prescribed in them as conveyed by the following: "Every person ought (to the best of his powers) to do duties daily in the way defined by all the Vedas; for, from it (such observance) the highest good (bliss) results. The division of the Vedas into branches is due to the incapability (of the students generally); for all persons (the twice born) are not able to discharge all the duties (prescribed); and accordingly Vyasa has instituted the division of the Vedas and the division of duties."

4. And that injunction is but analogous to the case of water.

Just as the natural law is that all water goes to the sea, so also is the rule that all speech (words) is meant to lead to the knowledge of Brahman; and it is said in the

Agneya Purana, "Just as the water of all rivers would, if possible, find its way to the sea, so all sentences (words) according to the ability of the person lead to the knowledge of Brahman."

5. *And (Sruti) directly shows (that).*

In the Chaturveda Sikha it is said: "For the Lord cannot be realised by means of studying limited portions of scripture; so the Supreme Lord is to be enquired into by a study of *all* the Vedas; therefore he who seeks release shall desire (endeavour) to know the Lord by studying, and deciding as to the (true) meaning of, all the Vedas." It is also said in the Brahma Tarka, "Only on the proper study and understanding of all the Vedas (supplemented by a study of) Itihasas, Puranas and the doctrines of logical principles guiding their interpretation (Mimāmsās), Vishnu is possible to be known, not otherwise."

An objection arises here. Brahman should be only known by a complete study of all the Vedas, but need not be contemplated (as consisting of all the attributes given in all the Vedas), as it would be impossible (for one individual). In reply the Sutrakara says:

6. *All the qualities (of Brahman), positive or negative, are to be made the object of one comprehensive mental act (of a single concept, for the sake of meditation), as it is prescribed; like the acts enjoined upon (the person, e.g., Sandhyavandana) and that, too, only in the case of all excellences befitting (the supremacy of the Lord).*

The Supreme Lord is to be contemplated necessarily with a comprehension of all the excellences and absence of defects declared by all the Vedas. The Bhallaveya Sruti says: "The glorious One who is Higher than the High is to be contemplated as declared by all the Vedas together with the Itihasas, Pancharatra, Puranas; and as possessing all the excellences revealed in the various

parts (of them)." And this is said also in the Agneya-purana: "Just as all are bound to do, if possible, all the duties described and enjoined upon them by all the Vedas, so the glorious Lord is to be contemplated after having endeavoured to comprehend in Him at once all the excellences and the absence of all defects together; and this rule does not vary by time, place or person."

And the comprehension or mentally grouping should be (only) of the attributes which are of the same kind (*i.e.*, which become the supremacy of the Lord); but not of such as are conveyed by the text, "He wept, &c.," (Tait. S. I. 5. 1). The Brihat Tantra also says this: "He is to be contemplated only as possessing excellences, and never as having any defects; further He is not to be contemplated as possessing even those qualities which are contrary to the idea of His being perfect."

7. *If it be said that the contrary too (i.e., absence of necessity for a comprehensive concept of all the qualities) is seen from scripture, we reply it is not; for there is no special authority to support that view.*

From the statement, "He should meditate on Him as the Atman only" (Bri. III. 4. 7), it may be supposed that the opposite (*i.e.*, prohibition) of comprehension appears to be meant; hence there is no necessity for it. But this view is to be rejected; for there is no special statement that such and such qualities are to be contemplated and such not; on the other hand, there is the express: injunction, "With all the excellences, this Lord who is the one Ruler is to be contemplated, but never with defects." The emphasis in the text quoted in support of the objection is intended to exclude the idea of Anatman with regard to Atman.

8. *The comprehension is to be secured or not, according to the difference of the subject, as in the case of attributes of 'Absolute supremacy, etc.'*

According to the difference of the subject, the comprehension of all the attributes is to be or not to be secured, for, in the passages teaching the contemplation of Brahman with the attributes of 'Absolute supremacy, etc.,' only that much is declared.

9. *If it be said that, (all Scripture being a collection of) the Lord's names, (each name declaring the qualities of the Lord, the comprehension of the qualities is to be secured), we agree to it; so it has been said; (and) there is indeed that (authority) also.*

In the Chandogya Upanishad, Narada having told Sanatkumara of his knowledge of all the Vidyas, says: "Such as I am, I know but the name, not Atman" (VII. I. 3); from this statement, it is clear that all scripture consists of Brahman's names; therefore it is necessary to comprehend all the attributes connoted by the words of Scripture. This is also said in the Brahma Tarka: "As all the Vidyas consist of Brahman's names and names are meant to convey the attributes of Brahman, the comprehension of all the attributes is to be necessarily secured in contemplating Brahman the perfect, and this brooks no question." To this view, we (partially) accede; for this comprehension has already been stated (to be a requisite); and indeed there is also that *i.e.*, authority (for it), in the Kaundinya Sruti: "All these Vidyas are indeed the name (names) of Brahman, therefore the one (Vishnu) is to be contemplated, with the comprehension (in Him) of all the qualities (declared) by the names, *i.e.*, Vidyas)."

10. *And (both the views) are justifiable according as (eligibility and the power of comprehension) exist.*

It is consistent to make the statement that all the qualities are to be comprehended in one mental act or that they are not to be comprehended, according as eligibility or capability (of the souls) differs. The following is said in the Bhavishyatparvan: "By Brahma the four-faced, the

Supreme Lord is to be meditated on with the complete comprehension of *all* the qualities ; by the other gods, etc., only to the appropriate extent according to their capability ; but by men only with the comprehension of a few qualities."

11. (Owing to their contemplation of Brahman) with the comprehension of all the qualities without any restriction, these are eligible for a different kind (of fruits, that is, exalted fruits).

Since they meditate on Brahman as possessing all the qualities, having comprehended them in one mental act, they (Brahma and others) are eligible for altogether different results, (that is, exalted blessings in heaven). The Padma Purana says : "Brahma the four-faced can become the receptacle of perfect bliss, on account of his perfect meditation ; while others according to their capability and intensity of devotion are eligible for final release (and for the enjoyment of perfect bliss, *i.e.*, of full measure with regard to each)."

Now a question arises whether there is any restriction to the number of qualities to be contemplated, or whether contemplation is at all to be made by all that seek release. In answering this question the Sutrakara says :

12. Bliss and other (qualities are to be contemplated) for the sake of the main (purpose).

Towards the accomplishment of eternal blessedness, release and the main fruit, the Lord is to be contemplated as Bliss, Intelligence, the Faultless and the Master. The following is said in the Brahma Tarka ; "The meditation of Brahman by all that seek release is, it is concluded, to be made with the comprehension that Brahman is the faultless, is bliss, is intelligence and is the master ; and such meditation is necessary, as corresponding to the result, for that only would lead to the

desired release, since the result would correspond to meditation."

13. (Such qualities as) Joy being its head, are not meant (for the contemplation of all) but only meant for some; for there being difference (in the results), there must be greater or less (intensity of meditation).

As there is increase or decrease, *i.e.*, the greater or less intensity of meditation (according to the comprehension of greater or less number of attributes in one mental act) so as to cause the diversity of results, all are not eligible for contemplating the Lord with the special attributes such as 'joy being His head,' etc. In the Varaha it is said, "All the qualities are not to be contemplated in the Lord (in detail) by all; for there is gradation in the released (heavenly) state, and to such contemplation Virincha (the four-faced) only is entitled; for his bliss in heaven is of the highest measure."

14. And the other (qualities) are to be necessarily comprehended in one mental act by others, according to the results they are entitled to.

The other qualities (*i.e.*, all those that are between the four mentioned for men and the all meant for Brahma) with reference to the different results to which the gods, etc., are entitled, are to be comprehended in one mental act during meditation.

In the following two Sutras, the reason for the wider comprehension and the narrower one is shown by the Sutrakara.

15. For the purpose of meditation (all the attributes are declared by Scripture), on account of the absence of any (other) purpose.

Indeed only for the sake of inducing proper (perfect) meditation all the qualities of the Lord are declared by scripture, and there exists no other purpose for the declaration. Accordingly the Parama Samhita, says: "The

declaration of the qualities is made for the purpose that they may be known and contemplated as existing in Brahman; hence all the qualities are necessary to be known and to be contemplated in Hari, the purifier, and no other purpose could be seen in the Vidyas than that they are necessary for knowledge and contemplation, the performance of duties enjoined by Scripture, the study and repetition of Scripture." In the Brihat Tantra also it is said, " Doubtless all the qualities should be known and contemplated, and no other purpose of (any) importance could be seen in their description, and from combining knowledge and meditation together of all the qualities, the most important of all ends is to be obtained, for that most important end cannot be achieved by any other means."

16. And from the Sruti containing the word 'Atman,' (limited comprehension is meant in the case of some).

" He should meditate on Him as the 'Atman' only" (Br..III. 4. 7); this Sruti furnishes authority for limited comprehension of the attributes in contemplation (by some).

17. By the term 'Atman,' all the four, bliss, etc., are comprehended, as appears from the subsequent sentence, just as it is the case in other texts.

Further the emphasis in the phrase 'as the Atman only' is not inconsistent with the statement made in the Sutra, " Bliss, etc., for the sake of the main purpose" ; for just as in the texts, " Brahman is truth, is wisdom, is perfect" (Tait. II. 1), " Brahman is pure wisdom, bliss" (Bri. V. 9.28), the adjuncts are taken to imply other attributes also. So the term 'Atman' in the text under question implies all the four attributes; for the subsequent sentence has " Indeed in Him (the Atman spoken of in the previous sentence) all these qualities

meet" (Bri. III. 4.7). And it is said in the Brihat Tantra thus: "Because of His being in the experience of perfect bliss and wisdom, eternal and destitute of defects, the Lord of Lords is called Atman by those that understand and expound the Vedas."

18. (Should it be said that limited comprehension could not have been meant by the Atma Sruti) as the word Atman connotes all the qualities, we do admit it also, on account of the emphasis.

It may be said that in the word 'Atman,' there is the declaration of all the qualities, as appears from the statement, "The word 'Atman' is used to denote the Supreme on account of His being all-pervading (*i.e.*, perfect in all qualities)." Truly this also may be, as it is evident from the emphasis thrown upon the word Atman thus, 'As the Atman only'; otherwise the statement requiring the perfect comprehension of all the qualities in one mental act would be contradicted, (for in the single mental act of Brahma, all the attributes of the Lord are simultaneously presented by the single word Atman; and this is what is meant by comprehension in this connection; and this is possible only when the word connotes all the attributes).

19. As the effect (the released state) is a result which is said to be none of the world, the qualities to be comprehended and contemplated in Brahman should be, (none of the world), different from those of the world.

In the text, "The qualities of Brahman are not like those of the world; therefore only qualities not found in others (in the world) are to be contemplated in Him; for the result of the contemplation, *viz.*, heavenly existence is different from everything of the world;" the nature of the effect, *viz.*, Mukti (release) being thus described, only the qualities that do not form part of the world's nature are to be contemplated.

20. *Still, the comprehension (in the case of some) must be only of general attributes, the special not being different from, (being implied by, them).*

Even among the extraordinary attributes, the comprehension must take place only of the general attributes but not of the occasional attributes separately such as 'being three-footed'; for they are implied and included in the general attributes of the eternal prowess, etc., (of the Lord).

21. *(But in the case of Brahma), the same* (i.e., *comprehension) even of the other attributes is admitted, on account of their being (eternally) connected (with Brahman), (in his comprehension).*

Such qualities as 'being three-footed,' etc., being connected with the Supreme and hence being eternal are fit to be comprehended (in detail) during meditation (by Brahma, the four-faced). This is said in the Brihat Tantra also: "Doubtless the quality of 'being three-footed' and all others are to be comprehended only by Brahma; and others are not entitled to it; for he is the most exalted by his virtues of all the eligible."

22. *(The term 'Atman') may or may not (connote all the qualities) according to difference of (qualification or eligibility).*

The comprehension of all the qualities by the term 'Atman' may or may not arise, as the eligible differ (in their capabilities and qualification).

23. *And the Sruti (distinctly) shows that.*

It is the Bhallaveya Sruti which runs thus, "With regard to Brahma and others, the word 'Atman' declares all the qualities, but it does not, with regard to others."

24. *For the same reason the attributes of being the 'nourisher' and the 'pervader of all by light', are also not meant for contemplation by all.*

"Being the nourisher' and "Being the pervader by light" are also attributes to be comprehended in the

meditation by the gods, etc., not by others; for the same reason, *i.e.*, on account of the difference of eligibility or capability. It is said in the Brihat Tantra thus : "The qualities of being the 'nourisher,' the 'all-pervader,' etc., are only meant to be contemplated by the gods, while bliss and other qualities are meant for all; otherwise, the contemplation in violation of this rule might be productive of evil consequences."

A doubt may arise thus : That Vidya in which a large number of the attributes is given, is meant for the exalted souls; and the other (Vidyas) for other souls. But this view is to be rejected; for,

25. *The attributes are to be comprehended from all the Vidyas because even in Purusha-Vidya, (while some only are mentioned), some others are not.*

For even in the Vidya or knowledge conveyed by the Purusha Sukta (which is considered the highest of all the Vidyas), some of the qualities required to be known by the eligible are not declared. The Brahma Tarka says: "Throughout the Purusha Sukta, the qualities of Vishnu are declared more than in any other; even there all the qualities are not exhaustively described; hence they are to be comprehended from a study of all Scripture."

26. (*The attributes conveyed by such terms as*) '*Kill, etc.*' (*of piercing, etc.,*) (*are not meant to be comprehended in contemplation by all*), *on account of the result being of a different character.*

The Brihat Tantra says thus: "To such forms of contemplation, as 'O Lord break (the strength of the wicked); pierce them; destroy them;' all are not entitled; for it is not fit that ascetics should contemplate in such manner, since the purpose thereof is of a different character, *i.e.*, does not become ascetics. Hence eligibility is not the same in all. And by the improper form of

contemplation, they (souls) might not only spoil their purpose, but bring positive evil upon themselves."

A question arises whether the released soul (in heaven) has or has not to perform meditation. In reply the Sutrakara says:

27. *In fact even in the released state, the released perform meditation, but only at their pleasure, just as the twice-born (even after the due course of duty is over) are of their own accord repeating Yajus (praises) and Saman (songs) with the sacred grass in their hand ; for all the injunctions end in leading the soul to knowledge and thereby to Brahman ; and this is declared by Scripture.*

Just as the twice-born after the performance of the (daily) study enjoined upon them, *viz.*, Brahma Yagna, they recite the praises (Yajus and other mantras) and the songs (of Sama Veda) wearing merely at their pleasure the Kusa Pavitra on their finger ; so also meditation, etc., in the world of heaven (are performed by the blessed of their own accord). For all the other injunctions are only subservient to the injunction (statement) referring to final beatitude, *viz.*, "He who knows Brahman attains to the Highest (Brahman)" (Tait. III. 10). And this optional performance of devotion etc., by the released is spoken of in such texts as, "He remains singing the Saman" (Tait III. 10); also in the Brahma Tarka, "Indeed even those that have attained to heavenly bliss perform of their own accord the meditation of Hari, just as Brahmins after their regular duty recite the Vedas, observing the rule Of wearing Kusa grass, etc., (sitting with their face to the east, etc.)." Further the Bharata says: "Krishna the Lord of perfect bliss is worshipped by the released from whom all wrong knowledge is swept."

28. *The devotion in heaven is optional, for then (there) they have nothing to cross over ; thus some Sakhins read.*

The devotion, of the released is to be admitted only as proceeding from his own choice, for he has crossed over everything undesirable ; and some Sakhins actually read thus : "For then the soul has crossed (over) all miseries and become directly related to the Lord that is seated in the heart of all" (Bri VI. 3-22) ; and this is said also in the Vayuprokta : "Those that have attained to the stability of wisdom by the knowledge of the Supreme Being, and thereby to the region of Brahma, having there received initiation from him go to the Supreme Being along with Brahma ; and when they have thus crossed over all that is to be got rid of, they meditate on the Lord, only at their choice."

Next in reply to the question whether the released are or are not engaged also in the performance of sacrificial and other acts, the Sutrakara says :

29. On account of the absence of either (cause), they perform holy acts at their choice.

At their choice they do or do not (perform holy acts), for they are neither bound to do, nor liable to any evil consequences by omitting to do.

30. Only when it is optional or only when there is neither compulsion to do nor fear of violation, the attainment of heaven is an accomplishment ; otherwise it would be contradictory to (inconsistent with) (the notion or state of release and blessedness).

Only when the compulsion to do and liability to punishment for omission are absent, the state of being released, *i.e.*, heavenly existence would be an end worth seeking and accomplishing ; otherwise it would be no release at all. And the Brahmandapurana has the following to the same effect : "Those that have crossed over all (misery) that is to be got over and have attained to the blessed existence by the grace of the Lord, sometimes perform acts ; sometimes they do not at all ; but their

very essence consisting of eternal wisdom and knowledge, they always meditate on the Lord of Lords; for they are neither in bondage nor in fear of omission and they do everything only of their own accord."

31. *And on account of their (the released) having obtained the fruit, of which it (action) is the cause (means), this state (i.e., performing acts at their pleasure) is but reasonable, as in the instances of the world.*

This state, *i.e.,* the optional performance or omission of acts by the released souls is also reasonable; for they have fully achieved the fruit to which duties can lead them; and this is also a matter of observation in the world, *viz.,* that, after having performed such duties as Vishnu-Kramana forming part of a main act enjoined upon him and accomplished (the latter), the sacrificer may or may not at his will observe it (Vishnu-Kramana).

32. *There is no restriction or exception to the (release) of all (that have directly seen the Lord), on account of there being nothing (said) against it, and on account of (the authority of) the Word and inference.*

It should not be supposed that even of those that have attained the direct perception of the Lord, some obtain release and some do not, as in the matter of comprehending the qualities of Brahman; for though there is a restriction with regard to the comprehension of the attributes for the purpose of contemplation, as in the text, "All the qualities are to be contemplated by Brahma only but not by the other gods even; much less by men"; there is no such prohibition or restriction as to release (Moksha). This may be seen from the Kaundinya Sruti, "No one that has known Brahman is subject to the experiences of life in this world (Samsara); he certainly becomes, released (casting off Samsara). Hence they call Him the end of Samsara."

33. *The rank (in the heavenly world) of the eligible is (graded) just according to their eligibility.*

As their eligibility for meditation is greater, their blessedness (bliss) in heaven is also of greater intensity (of greater measure). Accordingly the Chaturveda Sikha says, "The bliss of the Gandharvas is greater than that of men; that of Rishis than that of the Gandharvas; that of the gods than that of the Rishis; that of Indra than that of the gods, that of Rudra than that of Indra, that of Brahma than that of Rudra, and he (Brahma) indeed is Satananda (blessed a hundred times)." The following is in the Adhyatma: "Knowledge, meditation and the bliss in heaven, all increase in degree and measure according as the gods stand higher in rank one over another."

34. *But the gradation (inequality) among the released does not become the cause of variance (jealousy, &c.) betwixt them, because they have their mind set on (Brahman) the Imperishable and are all equal (in being free from defects); and (the inferiors) are indebted to the superiors, as the pupil is to the master).*

From the absence of equality betwixt the released (in heaven) variance (jealousy, etc.,) does not arise between them; for all have attained to the direct knowledge of Brahman, and are free from defects or shortcomings, in which respect they are all equal; and there is the grace of the superiors to which the souls of lower grades are indebted. This may be illustrated by the case of the pupil who has betaken himself to the preceptor (that leads him to Brahman). All this is said in the Tura Sruti, "The classes of souls in the world of bliss are various and of various grades. But they are not at variance (with each other); for they all know Brahman, and are free from faults'; even in the world (mere) inequality of rank does not become the cause of variance (discontent, etc.), as (observ-

ed) in the relation of the master and the pupil, etc. ; then whence could there be any cause of difference among those that have after release attained to real wisdom ?"

35. *It (the gradation of the leigible) is of this limit (terminus), as (Sruti) declares.*

Though superiority of one over the other in the ascending order beginning with the deities presiding over Nama, etc., and ending with Prana, is described in the Chandogya Upanishad and none is mentioned higher than Prana, still it may be supposed that there is some one higher than Prana as in the case of the previous members of the series ; but this cannot be stated. For Prana is at the head of the eligible, and with him the series ends ; (*i.e.*, he is the ultimate link or step of the series in the ascending order). This may be seen from the Kauntharavya Sruti : " Prana indeed is higher than all (others) ; for none is higher than Prana ; so Prana is the foremost among the eligible, and so he is called the Foremost."

36. *If it be said that there may be some one between Prana and the Akshara (Brahman) as between the previous members (elements), it is to be denied ; for that is declared (by Sruti).*

Just as in the series from Nama to Prana, there is one above another, so there may be one above Prana too, besides the Supreme Being; but this supposition is groundless ; for authority has been furnished as to the absence of one (of the same order) above Prana, while no authority exists to show the absence likewise of one above the other members ; on the other hand the existence of one above another is seen in the case of every other member of the series.

37. *If it be objected that otherwise (i.e., there being none higher than Prana), he cannot be different from the*

Supreme Being, we reply the objection is not valid; for (it is fit to narrow the denotation of 'all' in the Sruti) as taught by Scripture.

When it is stated that Prana is the foremost of all, it may seem that the separateness of Prana from the Supreme is not possible to maintain; but this is no difficulty; for the statement will be seen consistent if things are admitted as postulated by Scripture; and the Scriptural teaching here is that Prana is superior, (not absolutely to all, but) to all *other* souls and the Supreme Being is superior to Prana.

If it be said that there is none higher than Prana, it is to be denied; for,

38. (It is proper to hold that Satya, the Lord, is superior to Prana, (as it may be seen from) supplying the ellipsis, for they (Chandogas) have added to Satya a distinguishing element (particle) as in every other case.

That the superiority of the Lord is declared in the passage would become evident on supplying the question and answer as in the previous cases; for the Sakhins distinguish Satya from Prana thus: "*But* he indeed speaks of the Supreme Thing, who speaks of Satya"; (*i.e.*, by using the adversative conjunction 'But' they draw the distinction that he who speaks of Satya is really speaking of *the* Supreme Thing with greater truth than he who speaks of Prana) (Ch. VII. 16). Just as there is the use of distinguishing attributes and statements in other cases, (so also distinction is drawn in the Case of Satya by saying, "But he, etc."). And this is said also in the Brihat Tantra: "The superiority over man of the gods remains the same even in heaven; and over them, of Prana; and over Prana, certainly that of Hari, the eternally blessed."

Then an objection may be raised thus; not only Vishnu called Satya is above Prana, there are many

others too; for after Satya, Kriti, Nishtha; Vignana and others are mentioned as different from one another. But this objection is not valid.

39. Because the same deity (spoken of as the Akshara) is (described by the terms) Satya, etc.

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brahma Tarka : "To Him who is different from, and exalted over, the group (series) of which the first is Nama and the last is Prana, and whose essence consists of Satya, etc., (truth, etc., etc.), (who is the true, etc.),—to Him, the glorious Vishnu, the creator of all, obeisance is made. Obeisance is made to that glorious Lord, whose qualities beginning with Satya and ending with Ahamkara are described (in the Sruti) and from whom alone the soul obtains release."

As Prakriti also seems to have birth, etc., and She may come to be in *Samsara*, why is it that She is omitted to be spoken of among Nama and others? In reply to this (the following) is said:

40. (The intelligent Prakriti has not to perform meditation for knowledge); for She becomes only manifest in other places; and also (always) remains there of Her own accord, agreeably to the Lord's will, as may be seen from the Sruti which has the word 'abode' (Ayatana), etc.

Of Her own accord She who remains in the main sphere, also manifests Herself in other places too, following the Lord's will; for the Vatsa Sruti says, "That of which all the world is the abode, which pervades all time, on whose Will everything depends, which knows everything, which is never subject to bondage, (but) subjects everything to the bondage of life,—that is Prakriti, the (unmodified)." The following is said in the Brahma Tarka: "The Nama and others as subject to bondage and the perfect Lord as their redeemer are

spoken of in the Sruti; the Avyakta or the intelligent Prakriti not being either is not spoken of in that context; similarly in another Sruti the individual soul and the Lord are spoken of and nothing else; on such occasions it is usual to speak only of the two entities (concerned)."

41. On account of the (naturally) intense love and devotion, there is non-omission (of meditation, etc., on Her part).

Though not subject to the bondage of life, yet only on account of Her exceedingly intense love and devotion (by nature) there is the non-omission of meditation, etc., on Her part. It is so said in the Brihat Tantra; "Just as Sri, though eternally blessed, absolutely accomplished, eternally contemplates Vishnu, so shall the devotee of Vishnu do."

42. She is eternally blessed) on account of Her eternal relation (to the Lord), as seen from declaration to that effect.

It is reasonable that She is eternally blessed, because She is intimately connected with the glorious Lord through eternity. This may be seen from the distinct statement made in the Gaupavana Sruti: "He who is the Supreme and She who is Prakriti,—these two are without beginning or end, exist together through eternity, are eternally blessed, perfect without a beginning and perfect without an end; in Her the Supreme (Lord) is rejoiced; in Him Prakriti is rejoiced; in Himself the Supreme Lord is rejoiced, but in Herself Prakriti is not; hence they call Him THE SUPREME."

Indeed the meditation is meant for the direct perception of the Lord; and that may arise from (any one of the means,) study, etc.; then what necessity is there for pursuing *all* the means of hearing (study), etc.? In this connection the Sutrakara says:

43. Discernment (accurate perception) of truth and conclusive understanding of the Vedas are different from the direct

perception of that (Brahman) ; and their direct (immediate) result is indeed the removal of obstacles (to direct perception).

Decisive ideas of all that is true and the conclusive understanding of all scripture that such and such is the meaning and no other, are both quite different from the direct perception of Brahman. By the term 'indeed,' the Sutrakara points to the Sruti "Verily the Atman is to be seen, heard, thought and meditated on" (Bri. IV. 4. 5)—the consequence of hearing, etc., (study, etc.,) is the removal of obstacles to seeing Brahman, such as ignorance, wrong knowledge, doubt, etc. And the Brahma Tarka has the following : "By hearing (studying scripture), by reasoning and by contemplation, having expelled the gloom of ignorance, wrong knowledge, and doubt, he obtains sight of Brahman."

44. *Sravana (hearing, etc.) only joined to instruction imparted with full grace (by the preceptor become the means of seeing Brahman) ; for that is said (in the Sruti).*

The sight of Brahman is not to be attained merely by means of hearing, etc. ; but (only when they are) coupled with the direction (of the preceptor) how to do. It (precept) would bear results only as the preceptor bestows it upon him (the pupil) ; for it is said in the Sruti thus : "The person who has a good preceptor knows Him" (Ch. VI. 14. 2).

In the following it is discussed whether the grace of the preceptor or one's own exertion is stronger (*i.e.,* more efficacious).

45. *On account of the plurality of indication, that indeed is more powerful (in that respect, and that (Sravana, &c.) also is declared necessary by Sruti).*

This may be seen from the statement which Satyakama makes in answer to his master's inquiry, though he had known the Vidya from Rishabha and others, thus :

"May thy worshipful self be pleased to impart to me what is for my good; for I have heard precepts only from those like thy reverence; but Vidya that is learnt from the preceptor (from one who is adopted by the pupil as his preceptor) attains stability" (Ch. IV. 9. 23); again from the permission granted to Satyakama by his preceptor thus: "Indeed nothing of this will be lost (to thee)," as well as from the statement made by Upakosala the pupil (and his preceptor's only reply). Thus many are the indications of the fact that the grace of the preceptor is the stronger and more important; but then it should not be supposed that the grace of the preceptor would suffice; for, according to the injunction, "He is to be heard, thought, etc," that also, *viz.*, hearing, etc., should be performed. It is also said in the Varaha: "Powerful is the grace of the preceptor and nothing can be more powerful than that; however, for the purpose of release hearing (study), etc., are to be practised."

46. *An option for the change of preceptor in the matter of grace (to be shown by the new master) obtained is admissible as in the case of mental acts.*

It is not obligatory that he who is at first sought as preceptor is to be the only preceptor; even another preceptor that may happen to be afterwards found, may also be betaken to, if the latter is capable of conferring on him (the pupil) the full grace (*i.e.* the full light of knowledge for which he is eligible). If the latter should happen to be an equal, superior, or inferior, to the first preceptor, and if he should of his own accord offer his instruction then, *i.e.*, either in accepting him or rejecting him, an option has to be exercised, as in the case of mental acts (*i.e.*, in two acts of meditation of equal efficacy, (either of them may be chosen). The following is in the Brihat Tantra: "If a preceptor superior to the first should of his own accord come to the pupil, he may be accepted

without a question; but it is optional in the Case of equals. Not having received the full grace, Satyakama with the permission of Rishabha and others went back to his preceptor and from him obtained it (the perfect grace), which is of course just." Also in the Maha Samhita : "If another preceptor equal to the first should of himself (offer to) show perfect grace, (then) the pupil may, with the permission of the first, unquestionably accept him. Just as there is a choice between two acts of meditation tending to the same purpose, so also it is in the matter of going to a second preceptor."

47. And on account of the extension of the rule.

For the pupil is referred to other teachers as in the Paushyayana Sruti thus: "Meditate on Brahman, worship Brahman, hear of and study that; may that protect thee; just as thou worshippest Brahman, just as thou worshippest me, attend upon and worship all those others who are like myself and who are greater than myself, learn (hear) from them; may they protect thee. (Thus the pupil is permitted to go to equals or better preceptors).

It should not be supposed that there is means other than knowledge of obtaining release, from such texts as "By Karma only, indeed, Janaka and others have accomplished the highest good" (Gita III. 20); for,

48. Knowledge only is the means of release, (as seen, from the emphatic statement.

"Having known Him thus, he overcomes death, and *there is no way* leading unto Him (to release) *other than knowledge*" (Sv. III-8). From this emphatic statement, only by means of knowledge, it is clear, release is to be obtained.

49. And from the (actual) seeing (of the Lord), as scripture says.

Not only by mere knowledge derived by study, etc., but by direct perception, *i.e.*, sight of the Lord (resulting from such knowledge), release is to be obtained, as may be seen from the Kausika Sruti: "This perfect Lord binds down everybody with Maya (His Supreme power or will); only after having seen Him the soul obtains release, not by any other means."

50. And on account of Sruti, etc., being stronger, there is nothing to contradict the view that release is the result of knowledge.

Emphatic and strong is the Sruti: "The king Indra having performed a hundred Asvamedha sacrifices betook himself to the praiseworthy Brahma and reverentially said, "Neither by means of Karma (pious acts) nor by wealth nor by other means I find happiness; therefore be pleased to instruct me as to what is true." The indication contained herein is very strong (decisive). A reason also is furnished by the text, " (Heaven) that which is not made cannot be obtained by action (which is of course productive of limited consequences)" (Ath. I. 2). " The being (soul) is subject to bondage on account of Karma, and by knowledge obtains release; hence the sages that have conquered their passions and seen the perfect Being, do not perform (the sacrificial) acts, etc." And this statement of the glorious Krishna is full of justification; hence no conflict with other authorities. In the Gita text quoted in the beginning, *viz.*, " By Karma only, etc.," the emphatic particle 'only' has the force of excluding the absence of other means. [That is, it has to be construed with the predicate. Then the meaning of the passage is (1) Janaka, etc., only by performing Karma (also), attained the Highest Good, (2) Janaka, etc., who were performing Karma (also), *did* attain the Highest Good].

51. *(The perception of Brahman) arises also from Devotion, etc.*

The direct perception of Brahman is produced not merely by study of scripture, etc., by the grace of the preceptor, but also by means of devotion, etc., (added to them). "Whatever the preceptor who is possessed of all auspicious marks, full of wisdom and devotion to the Lord (Vishnu), graciously imparts to the pupil, does not fail to bear its intended fruit. However, it is only by virtue of devotion and other qualities, which the individual soul eternally possesses as part of his essential nature, he obtains the grace of the preceptor; hence, only from his devotion, etc., that perception arises." Further it is said in the Narayana Tantra: "The devotion to the Lord Vishnu and the preceptor secures him the grace of the preceptor, as the virtues of tranquillity, etc., do; and thereby these virtues become further developed; and by all the virtues so developed as well as by hearing, etc., the sight of Vishnu is obtained."

52. *According to the difference in the power of uninterrupted contemplation, the perception (of Brahman) also differs; and that is said (in scripture).*

As there is difference in the (intensity of the) act of meditation, so there is difference in the perception (of Brahman). This is also declared in the Kamatha Sruti thus: "Some obtain the sight within their body (self), some without; some obtain the sight of the manifestations; some see Brahman everywhere; the gods are indeed those that see Brahman everywhere and among the gods (the perception becomes more vivid and comprehensive) in the ascending order up to Brahma. The perception by others is according to their fitness, and is of such description as the preceptors may intimate." It is also said in the Adhyatma: "By seeing the manifestations, only some obtain final release, some by the

sight of the Supreme within their self and the gods by the sight every where of Brahman; and the particular differences (of fitness) are known to their preceptor who has attained perfect wisdom."

53. *Though all the forms of Brahman are identical, from the ordinary sight (of any form) final release cannot result, as from death (at any time); nor does attaining to other regions (constitute final release) indeed.*

Final release does not result from the ordinary perception of any form of Brahman (other than that which he is required to contemplate by the preceptor); just as from mere death, final release cannot result: for, from the dissolution of every gross body final release does not come; nor does final release consist in only attaining to certain regions. The following is said in the Narayana Tantra: "By the ordinary perception of some one form different celestial regions are reached, but final release comes from the perception to which he is specially entitled; and there is no doubt as to this, that the soul attains Mukti (release) on obtaining the perception of Brahman for which he is eligible." This is also said in the Adhyatma: "By the perception for which one is fit, final release is obtained, not by any other (means)."

From the Mathara Sruti: "Devotion alone leads him to the Supreme; devotion alone shows Him; in the power of devotion is the person; devotion only is the best (of means);" the perception, it may be said, does not arise from the grace of the Supreme Being. But this view is not correct; for the text says, "The Lord who is pleased with the soul enters Vayu (the abode of Brahman) (to reveal Himself to the devotee)." (Ath. III. 2.4.)

Then how is the former Sruti to be understood? In reply the Sutrakara says:

54. *(That perception is, however, caused) only by the Supreme ; (still) such a declaration of scripture (is admissible) ; for devotion is (indeed) the pre-eminent (means).*

As the Supreme Being of His own accord shows Himself in consideration of the soul's devotion and bestows upon him final beatitude; devotion becomes the foremost of all the means, and consequently it is spoken of as the only means. This is also said in the Maya Vaibhava : "The Supreme Being Vishnu is in devotion and by devotion brings him under His influence and in consideration of devotion He discovers Himself and bestows final beatitude (on the devotee). The intense love which proceeding from a knowledge of His greatness becomes the tie between the Lord and the soul, is called devotion ; and that indeed is the (chief) instrument of the Supreme Ruler." (Even the word 'devotion' in the Sruti is the name of the Lord), because all the words have been shown to declare Brahman.

Objection :—In the matter of meditation, etc., the essential capability of the individual need not be taken into consideration. For the capability itself must have a beginning if the capable have a beginning. Now the parts of the soul as in the case of Arjuna, etc., having separate origin, eternal capability is not required (or cannot be granted). But this ought not to be supposed ; for

55. *The part and the whole (in the case of the soul are but one (non-different), because the part of the soul rests as the subject of experiences in the body (which is produced by the Karma) of the whole (Atman).*

There is really non-difference or (oneness) between the part and the whole ; for the part dwells only in the body which is produced as the result of the works of the whole (the soul).

56. *It cannot be said that the part and the whole are separate, even as the mental acts are separate ; for the part is, how.*

ever, participating in the chief experiences resulting from the meditation, etc., of the whole.

Though there may be difference in respect of their (the part and the whole) perception, etc., (in minor items), there is no separateness at all between the part and the whole; for the part participates in the good resulting from the meditation, etc., of that (the whole). This is also said in the Parama Samhitâ: "The parts go out of the whole only under the force of Karma wrought by the whole itself, and they again become one and this cannot be questioned."

57. *(The gods) depending upon the various members (of the Divine Person should indeed be contemplated as such); but (all the attributes) should not be (contemplated as present in all) as (for the attributes declared) in all branches of every Veda (of the superior are not to be comprehended as present in the inferiors).*

The meditation, etc., of Brahma and the other gods depending upon the limbs of the Supreme Person should be made by the eligible; but it should not be with the comprehension of all the attributes that are declared in every Sakha, every Veda. This is understood also from the Smriti indicated by the particle, 'indeed,' which is in the Brahma Tarka: "Those that understand the conclusive meaning of the Vedas say that the contemplation of the gods related to the limbs should not proceed with the comprehension of qualities, either on the footing of equality, or as being superior (to what they actually are)."

58. *Or as in the case of Mantras, etc., there is no objection.*

Even as the mantras referring to all the gods are studied, there is no objection to contemplating the qualities of the lower gods as present in the higher. The Brihat Tantra has the following: "The contemplation of the gods related to the limbs of the Supreme Person

should be made, regarding them as the attendants of the Supreme. Only when special objects are to be gained, the due comprehension of attributes is allowed, but not otherwise; or the permission concerns particular individuals as the case may be (according to the fitness of the person seeking such objects)."

59. *The attribute of perfectness being present with, i.e., modifying every other attribute is the most important as Kratu (is of all the sacrificial acts); thus Sruti declares; (hence the attribute of perfectness is to be contemplated by all).*

Of all the qualities the attribute of perfectness is the most important and it co-exists with all attributes as Kratu (forms the constant part of every Yaga); for it is the attribute of every one of the qualities. (Every excellent attribute in Brahman is to be contemplated as perfect). By Kratu here are meant collectively the chief (and constant accessory acts in a Jyotistoma known as Deeksha Prayaneeya, Udayaneeya, the three Savanas, and Avabhrita, (which form part of every *Yaga*). Accordingly the Gaupavana Sruti says, "The glorious Supreme Being is to be contemplated only as perfect; for the imperfect cannot bestow the (desired) fruit on these (the souls). Therefore, perfectness is the most important of all the qualities as Kratu is in the midst of sacrificial acts."

60. *(And this perfectness is perceived and contemplated) in various degrees, as the Word and other (means of knowledge differ.*

"The Word, Reasoning, and Sensuous Perception according to the difference in the capability of the souls, differently show the same thing to Brahma and others; hence the perfectness of the Lord is discovered to them only in different degrees; consequently the intensity of meditation differs as well as the fruit thereof." From

this statement in the Brahma Tarka, perfectness also is but differently (comprehended and) contemplated.

61. *There is a choice as to meditating on other forms of Brahman with reference to special purposes.*

After the meditation for which an individual is eligible, the meditation with reference to particular objects of some one form of Brahman may be optionally made. This is said in the Brahma Tarka: "For the sake of release the meditation to which one is fitted is indeed to be first practised, and then for the sake of getting rid of (the present) evils, etc., Nrisimha and other manifestations of Brahman are contemplated by the devotees according to their fitness; others do not resort to this meditation at all as their purpose differs or as they have no such purpose, (*i.e.*, either because they have no evils to rid, or they think this may interfere with their chief meditation, or they may have everything accomplished by the chief meditation).

62. *But in contemplating other forms for special purposes the attributes of Brahman corresponding to the objects desired are grouped together at their option, as the motive of the earlier stage does not exist.*

This is said in the Brihat Tantra; "The contemplation of such qualities as may be favourable to the object desired by each, and the cumulation of such attributes should be made; but in the case of those who are bent upon release and destitute of all desires, meditation of such qualities may or may not be made (at their option) for in their case even that being meant to glorify the Lord, is not objectionable."

63. *The meditation of the gods should be with reference to the limbs on which they depend.*

As for the gods, their meditation should have reference to the particular members of the Lord's Person

which form their abode (from which they have also sprung) as (stated in the texts), "From the eye the sun sprang, etc." (Rv. X-90·13).

64. *And because of the injunction to that effect;*

As it is in the Pautrayana Sruti, "Whatever limb each god has for his abode must be contemplated as such and such."

65. *And because of the cumulation (comprehension) spoken of in the Sruti (which declares it).*

This rule of meditation for the gods is further confirmed by the statement as to the cumulation (of attributes) in the Kashayana Sruti, thus: "Whoever is desirous of release should comprehend in the Supreme Being, the attributes of the several gods that have been produced from the different limbs of the Lord; and by contemplating those gods as resting on those limbs, he shall attain to the highest place (heaven)."

66. *And on account of Sruti declaring in general terms all the qualities of the Lord to be (equally) contemplated (without any specification).*

(So) the Mandavya Sruti says: "By the person desirous of release who has known the truth, all the qualities of the Supreme Being are to be comprehended equally (in so far as they are qualities fit to be contemplated)."

67. *There is an alternative (i.e., it should or should not be made) as to the contemplation of the gods as resting on the limbs of the Lord, on account of Sruti not declaring them together.*

The comprehension with reference to the gods depending upon the limbs of the Lord should or should not be made; for it is not spoken of along with (the general comprehension relating to all the Sakhas).

68. *(This restriction) is also seen from Sruti.*

For the Kamatha Sruti says, "(In the case of human beings) meditation shall always be thus: "Brahman is the true, the wise, the blissful, and the Lord." The wise (man) shall not contemplate anything else, and the gods of various ranks (are fit to) contemplate the Lord with all the qualities."

End of the Third Pada.

THIRD ADHYAYA.

FOURTH PADA.

In this Pada, the greatness (power) of knowledge (the sight of Brahman) is described.

1. *(All) that is sought for by the person is accomplished hence (i.e., by means of knowledge); thus Badarayana judges from the Word (Sruti).*

Badarayana judges that the accomplishment of all ends proceeds from that knowledge, *i.e.*, the seeing of Brahman, for which purpose meditation has been laid down (or from Him, when directly seen, for which purpose meditation has been described as the means, all the ends sought for are accomplished). This appears from the Word(Sruti), "Whatever worlds he of the hallowed spirit wishes for at heart, whatever blessings (desirable things) he may desire, he obtains all (by the power of his knowledge); therefore any one who wishes to prosper shall worship him who knows Atman" (Ath. III. 1.10).

2. *The statement that knowledge yields all that is desired intends that it does so (through action), being a complement to action which is the main cause of attaining to Svarga, as in the case of other complements; thus Gaimini thinks.*

Indeed knowledge has power to lead (the soul) to release; but in the matter of leading to Svarga, etc., it has that power only as subserving action, the chief means thereof; for it is said that "only the wise obtain Svarga by the free gift of their wealth, by subjecting the body to the pains of austerity and by duly discharging the duties of a householder, but those who are without knowledge can by no means (obtain it)." So says Gaimini.

3. *On account of practice observed (among the gods also who have already attained wisdom).*

Since the gods too who have attained wisdom are observed (to practise the sacrificial acts), (Gaimini thinks knowledge is complementary to Karma).

4. *Because of such Scriptural statement.*

"Whatever the individual does *with* knowledge, with faith (in the Supreme), becomes more efficacious" (Ch. I. 1.10); thus the text shows that knowledge is complementary to action.

5. *Also from Scripture which states that Svarga, etc., are chiefly the products of action. (Karma or action is the chief cause of the celestial, human or any other body, from the Sruti explicitly declaring it as the chief agency).*

And this is seen from the Mathara Sruti, " It is only action that produces the body of the gods, of men ; and there is no other cause thereof; and action itself apportions to each according to his lot, the good or evil experiences (to be undergone by the soul). The word 'chiefly' 'Sam' shows that action is the important means and not (the secondary).

6. *On account of its being enjoined upon him who has that (i.e., knowledge).*

For there is the injunction applying even to him that has attained wisdom as in the text, " The wise also shall always do the works that are laid down (by Scripture); and he shall always be free from the desire of the fruit. (Kamatha Sruti).

7. *Also on account of restriction (i.e., compulsory rule enjoined upon him).*

" He who wishes to live a hundred years shall live doing the sacred duties appropriate to him ; and to a person who thus does his duties, sinful action does not cling ;

but on the other hand, if thou omit to do, though possessed of knowledge, karma (sin of omission) cannot but cling to thee." (Isa, 2).

8. *But on account of enhancement by works of the fruit of knowledge being spoken of (in Scripture), Badarayana's judgment is such (i.e., only from knowledge all things are obtained); for that is observed (to be a fact) and declared in Scripture.*

This is seen from the Kauntharavya Sruti which says, "From knowledge only, svarga is obtained; from knowledge only, release is obtained; from knowledge only, all the desires become accomplished; still according as the individual does good works, he becomes greater (*i.e.*, he becomes the receptacle of enhanced bliss). In the case of Yudhisthira and others, enhanced fruit is observed to be the result of the performance of Rajasuya and other sacrifices; hence is the judgment of Badarayana.

9. *Knowledge is but the same (always).*

For whether Rajasuya and other sacrifices are performed or not, their knowledge (perception of Brahman) is but the same (is always equal). "This truth is understood by all the sages in virtue of their direct perception of Brahman, that it is the invariable rule that release is obtained by no other means; yet there is peculiarity arising from action in the fruit of knowledge. Some think that svarga and other places are obtained only by means of Karma (works, not by any other means; while Gaimini and other (sages) say that a greater efficacy is secured in the fruits of Karma by means of knowledge; and some others think that only the unseen fruits (Adrishta) result from knowledge, but not the seen (Drishta). But all these sages are only the disciples of Vyasa and the opinion of each is of course the opinion of Vyasa and it is true (as far as it goes). Just as the sky, boundless as it is, is still spoken of with truth as the sky of the measure of the extended

arms, of the measure of a cubit, and so on; so also the opinions of other sages are true in themselves as parts of the vast judgment of Vyasa, and differ (with reference to the individuals entitled to adopt various courses and attain to results of various degrees. But the great sage, the glorious Vyasa Himself, the light of whose wisdom is like the boundless sky all-pervading, who is none other than the perfect Lord, finds that every other opinion held by the sages to be His own, and states (affirms) that by knowledge only everything is obtained, while by works the fruit of knowledge becomes enhanced, which is the final conclusion of all enquiry into the means of the ends sought by men (souls) (Bhavishyat Parvan). In the Brahma Tarka the following is said, "Even in the case of the gods who are endowed with wisdom, there is enhancement of the fruit of knowledge by virtue of works performed; but whether they are or are not performed, there is no difference (caused) in the light of wisdom (they have attained)."

It may be supposed that all beings are desirous of attaining to the great ends of life and all are possessed of the same eligibility for acquiring wisdom. To refute such a view the Sutrakara says :

10. (The eligibility for wisdom) does not belong to all.

All do not possess the eligibility (for attaining that wisdom which leads to heaven).

11. The division (among the individuals as eligible and ineligible) exists as in the case of the hundred (eligible for the Soma offering).

From the following, it will be understood that though the desire of eternal happiness (and other blessings) is general, still in the matter of eligibility for knowledge, there is a division among the souls admitted on authority : "There are indeed nine crores of gods; but of them, only a hundred are eligible for performing sacrifices

with soma offerings prescribed in the Vedas (or eligible for a share in the soma libations poured out in sacrifices); and the two Brahmans (Brahma and Brahman) are also eligible in addition to the hundred. Similarly innumerable are the beings of the world; but only an infinitely small number of them being devoted to the feet of Vishnu, is declared eligible for knowledge."

Who (else) is then eligible?

12. *The eligibility belongs to him (alone) who has studied all the Vedas (to the extent of his capability).*

"He who is not devoted to Vishnu, who is destitute of dutifulness to his preceptor, who is devoid of tranquillity and other virtues, as well as one who is not of the three twice-born classes, is not eligible for the study of the Vedas or for the performance of Vedic duties; therefore, he who is possessed of Vedic learning together with the virtues mentioned above is certainly considered by the wise to be fit for the knowledge of Brahman to be derived by means of the Vedas" (Brahma Tarka). The Kausharava Sruti speaks to the same effect: "He shall read the Vedas; he shall study their meaning; then having made enquiries, he shall reach Brahman."

13. *(The eligibility for knowledge) is not without difference (gradation) (even among the eligible gods, etc.,) who are all equally fit to acquire knowledge).*

The gods and others are not (all) of equal eligibility. The Kaundinya Sruti says: "Now the means for the purposes sought by the souls;—Wealth, Duty and Knowledge one above another; the eligible for them are men, Rishis, the gods in the ascending order of superiority."

From the text: "Then he becomes the contemplator; (then he attains the direct perception of Brahman); having thus obtained the knowledge by contemplation and by direct perception, he becomes Brâhmana (Givanmukta),

Such a Brâhmana may act as he likes; even then he is only such, (*i.e.*, one worthy of attaining the fruit of knowledge, *viz.*, release)" (Bri. V. 5. 1); it seems that he who has known Brahman is permitted to do whatever he chooses, right or wrong. To remove this inconsistency, the Sutrakara says:

14. (Even in the case of the wise, it is not the rule that he should do what is prohibited); for the scriptural statement is either for the glorification of knowledge or of (the wise), or is a concession.

It is not the rule, it is meant to glorify the wise, or meant to be only a concession; (and this view is reasonable), for there is reasonable difference (caused in the fruit of knowledge by the performance of acts permitted or prohibited by Scripture).

15. And some (Sakhins read that the wise), though they may do anything at their pleasure, (attain to heaven).

Some Sakhins (Sama Sakhins) read thus: "Those that have known Brahman do what they choose, eat what they like, and say what they please; of their own accord they cast off this body, and then reach the Highest of the high that has no beginning.

16. And (some Sakhins) read also of the reduction (of the consequences of Prarabdhakarma by knowledge).

(This is said) in the Tura Sruti: "Having pronounced the sacred syllable, having distinctly seen this (omnipresent) Lord within (their heart, etc.), having merit and demerit reduced (by the force of knowledge), the wise, doing what they please, duly attain to Brahman."

17. (And) initiation is permitted only of those who are bound to chastity (etc.), ; for in Scripture (it is prescribed thus).

By the fact that the wise obtain release in spite of doing anything as they please, it is not to be supposed

that those whose conduct is unrestricted are entitled to wisdom. For the Mathara Sruti says, "Such a great man as communicates this great secret to those that are bound to chastity, is not to be frequently found; or such a one by resorting to whom many others may become great."

18. Gaimini thinks that the reference is (to the good conduct in observing the details of which the wise has an option), for there is no injunction (that the wise should do what is prohibited); for on the other hand there is the general prohibition (that he ought not to do).

Gaimini considers that "doing what they please," in the case of the wise means 'doing only of their own accord any or all the duties or acts that are permitted,' since the wise are free from compulsory duty; for the reference in the text concerned is to the good conduct detailed in the passage: "He shall rise betimes, and contemplate Sandhya; (for) they contemplate Brahma only in that they contemplate Sandhya. Then he shall adore the gods; shall make offerings into the fire, shall repeat the Vedas over again; he shall not do anything else, he shall not drink liquor; he shall not eat onions; he shall not utter harsh words; he shall not forget the Atman; he shall drink of Soma; he shall live upon what is left after sacrificing into the sacred fire." And there is no rule that the wise should do what is prohibited; on the other hand, there is the exception (*i.e.*, general prohibition) applicable even to the wise, such as, "A Brahmana should not be killed" and so on.

19. Badarayana thinks that the scriptural passage intends only a choice given to the wise to do or not to do anything that is permitted; (but not that the wise is bound to do what is permitted); for Scripture declares (the wise) to be all the same whatever he may do.

Badarayana considers that the act or omission at will on the part of the wise is only with reference to some of the permitted duties. For the text, "In whatever manner he may be, he is still only such (the wise)" (Bri. V. 5. 1.), declares that the wise is equally wise whether he may be doing or not doing (what is permitted). And this is clearly seen from the words of the glorious Krishna: "He has nothing to do, who has attained to the bliss arising from the direct perception of the Supreme Being, who is satisfied with (the grace of) the Lord and feels no longing for other objects, and who finds the highest pleasure in the uninterrupted sight of the Lord" (Gita III. 17).

20. Or the rule of optional discharge of duty is restricted to the wise only, as that of the study of scripture (is restricted to the twice-born only).

The text, "In whatever way he may be (proceeding) (Bri. V. 5. 1.), etc.," may be considered an injunction. Just as the study of the Vedas is laid down for the three classes, so acting according to their own will is a rule meant only for the wise; therein nothing unrighteous is to be suspected; and this permission or rule does not apply to others. Such is the alternative conveyed by the particle 'Or.' (All this is said) in the Brâhma: "The rule of acting according to one's own will is laid down by Scripture only in the case of Brahmâ, (*i.e.*, Brahma and some other wise souls). And (the righteous disposition of) his will is never to be doubted, for he has the direct command of Vishnu; and such freedom of action is by no means permitted in the case of others."

21. If it be said that the text under discussion is but the praise, not the rule, on account of the wise following the ordinary injunctions, we reply, it cannot be purely praise ; for

the wise are not the Purva, i.e., Brahman, (being under the control of the Lord).

(It may be said) that they (the wise) may act as they like is but the simple praise and not the rule; for they also observe the ordinary rules of conduct; but this position cannot be maintained; for they are Apurva, not the absolute first spoken of; and the object of unqualified praise as being far beyond the operation of all injunctions, can be the Supreme Brahman only. The following is in the Brahma Tarka: "All others are subject to the injunctions; Brahma has the permission to do as he likes, while the Supreme Brahman alone is far beyond the operation of all injunctions."

22. *And from the Sruti which has the word Bhâva meaning will, (the rule of acting according to their will is seen to hold in the case of all wise men).*

And the text is the Tura Sruti which runs thus; "All other individuals have to do as enjoined upon them: in the case of Brahma the rule has regard to his (Bhava; will; but the absolute freedom from the operation of all injunctions is seen only in the highest Brahman."

23. *If it be said that from the above views the texts become unsettled as to their meaning, we say 'no'; for (the wise) are (of) specified (classes).*

It may seem that the texts such as "In whatever manner, etc.," cease to have a settled meaning (on account of the various views expressed above). But it is not the case; for in the Gaupavana Sruti the wise are specified or classified thus: "Of three classes indeed are the wise; those that are bound by injunctions, those that are not and those that are guided by their own will. Those that are governed by injunctions are men; those that are not are the gods: and Brahma only is the one that is guided by his own will.

24. *For thus indeed the coherence (consistency) of scriptural passages is secured, (so as to form a connected topic of exposition).*

Only when this is (*i.e.*, when this classification is understood), the connection or coherence of the passages expressing injunctions and the passages speaking of action at will is secured.

25. *And for this very reason, knowledge does not require (depend upon) the lighting of fire, etc.*

'For this very reason,' *i.e*, that the wise obtain release by virtue of their wisdom in spite of their conduct (at will), knowledge does not stand in need of any help from Agnihotra and other duties in securing heaven (release); and this is also said in the Brahma Tarka: "Release or heavenly abode is assured to (all) those in whom the light of wisdom is risen; and the enhancement of the fruit is caused by the performance of righteous acts (good works); and the reverse, by the reverse; and in the case of Brahma this enhancement generally results from the actions which he performs of his own accord (in following the dictates of his own will), while this is also the case with all the gods according to their superiority in rank one over another."

26. *The requisiteness of all the duties is only towards the production of knowledge, as that of the horse in journeying, since it is seen from the text, "By sacrifice, etc."*

There is the need for the performance of all the duties towards the production of knowledge as it is seen from the Sruti: "They seek to know Him by means of sacrifices, distribution of gifts, penance (or the imparting of knowledge), by abstinence (Bri. VI. 4-22);" just as only for the purpose of journeying, the horse and other (conveyances) are required, not for the act of getting into the village, etc., when he has journeyed the distance.

27. *Notwithstanding, the wise man shall be possessed of devotional tranquillity, control of senses, etc., on account of these being specially enjoined upon him (the wise), and on account of their being the cause of enhancing the effect of knowledge and, as such, being fit to be necessarily observed.*

Though release is ensured to be the invariable effect of wisdom alone, yet the wise should possess the devotional calmness, control over senses, etc.; for these are enjoined upon the wise also, in the text, "After having obtained Vidya (scriptural knowledge) from the preceptor and after having directly seen the Lord within, he shall calmly fix his heart on the Lord, control his senses, shall be helpful to the good, shall worship the preceptor, he shall worship the preceptor." (Mâthara Sruti). And they are fit to be accomplished as they are seen to be auxiliaries to knowledge from the text, "We have imparted to you the Upanishad treating of the highest Brahman; and the mainstay of the Upanishad (the knowledge derived from the Upanishad) consists of austerity, control of passions, the duties (belonging to Varna and Asrama); and the sources (lit. abode) of the Upanishad are the Vedas, their supplementary disciplines and Mimamsa. He who knows this Upanishad to be such (becomes established in the highest Brahman that is shining in the unlimited world of Svarga" (Tal. IV. 7.9). "Heavenly bliss is intended for him who has obtained knowledge, and there is no question about it. Of that knowledge, devotional calmness, etc., are auxiliaries, therefore they are necessary to be accomplished. Otherwise the fruit of knowledge would be meagre" (Agneya Purana). By the term 'specially,' (*tu*) perfectness of the fruit is indicated (when the wise possesses the additional virtues).

28. *And the concession for accepting all food is meant to be used only when life is in danger as it is seen from scripture.*

The Sruti which appears to give permission to accepting all food only refers to the occasion when life is in danger. The text is : " Even if he should eat everything (and anything),—he who knows Brahman thus, he becomes just the same (becomes released) " ; for the following Chandogya text shows (the above conclusion to be true) : " If I had not eaten of thy barley, said the sage, I could not have lived, but now the drink of water I can have at my pleasure " (Ch. I. 10.4).

29. *And because (omission to do what is prohibited) does not affect the wisdom of the wise), (there is no necessity for the wise to do what is prohibited).*

Accordingly the Brahma Tarka says, " Since omission to do what is wrong does not affect wisdom, even the wise may, on the other hand, do what is right, so that the effect of knowledge may be enhanced."

30. *(All this) is said in Smriti also.*

In the Harivamsas it is said thus : " A person may know what is past and will be (in the future) and may be capable of redeeming (and protecting) the three worlds ; even such a person ought not to abandon the performance of duties enjoined by Srutis and Smritis."

31. *There is also the word (scriptural statement) prohibiting unrestricted conduct ; hence (it is not fit that the wise should act as they like).*

The prohibition of acting according to one's own liking is found in the following Kaundinya Sruti : " He who knows this (Brahman) thus and meditates on Him thus and sees Him such, shall not do what he likes, shall not eat what he chooses, shall not seek the gratification of senses." By the term ' hence ' the Sutrakara indicates that otherwise the fruit of knowledge would be of a reduced character. For the Padmapurana says, " The wise shall not proceed to do the prohibited

things, having regard to the realisation of the full reward of knowledge."

32. And because the duties of Asrama also are enjoined upon him.

Simply refraining from what is prohibited does not suffice. The duty enjoined upon him according to his Varna and Asrama should also be performed. For it is laid down in the Kausharava Sruti : "Though he has attained the direct sight of this (all-pervading) Lord, he should, without a question, perform the duty incumbent upon him. For thereby he would obtain enhanced bliss in heaven." By the term 'also' the duties of Varna (caste) are meant to be taken.

33. And since such duty is auxiliary to knowledge (in enhancing its fruit), (the wise also should observe it).

For the co-operativeness of duties is described in the Kamatha Sruti thus : "Just as the minister is only a help to the king, while the king can accomplish his work even without him, so also knowledge can accomplish its end even without the aid of Karma, but there is no question whatever as to its being helpful to knowledge towards making the object or fruit complete. In the Brahmandapurana also it is said : "It is settled that from knowledge release is obtained, though he (the wise) may do all that is prohibited or omit to do all that is to be done. But there is a dwindling of bliss by doing what is prohibited, and there is enhancement of bliss by doing what is good." The Brihat Tantra says :

"The absolution from all miseries is, however, assured to the wise; but by the meditation, dutiful acts and devotion, (practised after the dawn of wisdom) the bliss (enjoyed in heaven) is enhanced. The Padmapurana also says, "The characteristic of what is righteous is really peculiar and various. Therefore whatever is acceptable in the opinion of the gods, (etc.,) is to be consi-

dered righteous duty. For they are not like the beings of the world."

34. *By all the means (that may be tried) they (the eligible) alone (obtain knowledge); but (not the ineligible); from indication of both as to both.*

Whatever may be the effort made, only those that are eligible for knowledge obtain it, not others. For there is the indication of both, *viz.*, the eligible Indra obtaining right knowledge and the ineligible Virochana obtaining wrong knowledge, though what was imparted by the preceptor was the same, which is contained in the Sruti, "He who is the sole Lord, absolutely sinless and as such free from old age, death, sorrow, pains of hunger and thirst, whose wishes and thoughts are real, He is to be sought for and thoroughly enquired into" (Ch. VIII. 7·3).

35. *(Scripture) shows also the immutability (of their nature).*

The following Sruti shows the unchangeableness of (essential) nature thus : "The gods attain to (develop), the divine nature and Asuras to the A'sura (evil) nature; and of these two there is never a change in respect of their essential character; for nature does only continue to stand (assert itself).

36. *Even in the case (of men) who stand between (these two), (their mixed character is also immutable; for Scripture declares that (to be the case).*

Even in the case of those who are between those eligible for right knowledge and those eligible for wrong knowledge, there is permanency of the knowledge which is mixed in character, *i.e.*, partaking of the nature of the Devas and of the Asuras; and the immutability of the nature of these also is seen.

37. *It is also declared by Smriti.*

"Asuras by their A'sura (evil) nature, A'sura intelligence, A'sura act and perverse knowledge surely go to the hell of darkness; the gods by their godly nature, godly act and right knowledge certainly attain to the highest abode of Vishnu; at no time or place and on no account the essential nature of either becomes changed; and men are of mixed understanding and of mixed course," says the Skanda Purana.

38. *(Scripture shows) there is special grace of the Lord bestowed upon the gods and (consequently better fruits).*

"The glorious Lord of lords that always goes to the end of (accomplishes) what He begins, punishes those of wicked nature (by casting them into hell and lifts up those that are other than the aforesaid, *i.e.*, those of good nature, enabling these to rise from the mundane existence; the Lord who does not like him that tries to exceed his eligibility, who is the king of the two classes of beings (Devas and Asuras), ever keeps men in the cycle of *samsara*" (Rv. VI. 47. 16). This text makes it plain that the gods are the receptacle of special grace of the Supreme Lord. The Bhavishyatparvan says: "This Vishnu inflicts punishment on the Asuras, leads the gods to His abode and makes men to move again and again in the cycle of life."

39. *(The evil-natured do not attain to the rank of the gods by changing their nature); and for this very reason, that the number of the other class (the Asuras) is much greater, on account of such indication (and scriptural statement).*

In fact the numerical strength is greater on the side of the Asuras than on that of the gods. This appears from the indication contained in "Therefore let him not go to the crowd" (Bri. III. 3. 10), and from the Sruti,

"Only fewer in number are the gods and the greater in number are the Asuras (Bri. III. 3. 1), the same fact is distinctly seen." So also the Brahma Purana says : "Since the Asuras are very numerous, let him not go to the crowd."

40. It is the conclusion also of Gaimini that what each is is its own nature, as may be seen from Srutis declaring the invariable rule, the absence of (acquiring) the nature it has not, (and the permanency of its own nature).

The state of being Asura belongs to the Asura class alone; and the state of being god also belongs only to the class of the gods. This is actually admitted by Gaimini too. For the restrictive rule is contained in the following Sruti : "The Asuras do not attain to the nature of the gods, nor do the gods attain to the state of being Asuras essentially; nor do men attain to either state, that of the gods or that of the Asuras; but all attain to their own nature." "The Asuras do not obtain the godly form (qualities) nor do the gods attain to that of the Asuras; and to neither do men attain. So every one is of the same nature as he (essentially) is and this (perpetual possession of right knowledge and other qualities) really constitutes *Nature*." Thus the Sruti shows that one does not lose one's nature and acquire that of another; and this is seen from the text which describes the auspicious and the inauspicious results (respectively) in the case of the gods and Asuras thus: "The gods contemplated Him as Bhuti (prosperity) and they prospered; therefore Vayu who abides in them, while they are asleep breathes even now as Bhuti, Bhuh (the Lord is the giver of prosperity); and the Asuras contemplate Him as Abhuh (destroyer of prosperity). Hence they are destroyed (thrown into hell" "(A. II. 1. 8). The following is said in the

Adhyatma. "The mind of the gods is by nature set upon Vishnu as Bhuti (prosperity) and that of the Asuras as Abhuti (destroyer of prosperity); and it is an invariable rule that this nature does not change. But the gods only when overpowered by curses, became Prahlada and others; hence they (afterwards) attained to right knowledge and its fruit; otherwise no change of nature takes place."

41. *And not even the rank of any officiating gods is to be desired, for fall is inferred therefrom, and it is not fit.* (Indeed) it is not right to desire to possess the supreme qualities, etc., of the Supreme Being. Even the rank of Brahma and others is not to be desired; then much less is the propriety of desiring what belongs to the nature of the Supreme Lord. To indicate this, the word 'even' is used in the aphorism. By the term 'and' is indicated that this is another qualification to be had by those that seek knowledge. For a person trying to climb up a great height beyond his capability is observed to fall down; in the same way the fall is (properly) inferred of him who desires the supremacy of the Lord or the rank of Brahma and others, for which he is naturally unfit. The Brahmanda purana says: "A person should not desire the rank of a god; then how could he wish (to acquire) the qualities of Hari? By entertaining such a desire, he not only falls from his original position, but he falls down from where he does not rise again"; and the following and the like also show the reasoning: "Kings and others evidently pull down those (ministers, etc.), that desire to usurp their own (power, etc.); so also the gods and Hari hurl down him that desires their place." The Sruti also says this: "O Indra (the highest Lord), thou hast hurled down the thieves who desired by vile

means to attain to thy greatness and to rise to heaven (Rv. VIII. 14.14).

42. *Some Sakhins say that even the place next to that of the aforesaid is not to be desired as that of those who have secured tranquillity of mind; and this is said in Sruti.*

Some (Sakhins read texts to the effect) that even the rank of those that are next to the gods, *viz.*, Gandharvas, etc., is not to be desired, just as the rank of any of the Rishis is not to be desired, *that have secured tranquillity of mind* by the subjugation of their passions; and this is said in the Indradyumna Sruti thus: "Now just as it is not right to desire to be any one of the Rishis or Prajapatis, so also it is not right to desire to be any one of the Gandharvas, Vidyadharas and Sidhas." And the Brihat Samhita says: "He should not desire the qualities of the gods; whence could he desire the qualities of Hari? Nor should he desire at all those of the Prajapatis, Rishis, Gandharvas and others. But this prohibition is only in the case of the particular place of particular Rishis and others. On the other hand there is no objection to desiring generally to become enlightened like a Rishi." To indicate this point of difference, the expression, "Some Sakhins" is used in the aphorism.

43. *But beyond that there is no objection in either case, (as seen) from Smriti and (Sruti) containing the rule of conduct.*

There is no falling of the individual on account of the desire or the absence of desire for good things other than the authority and position of the gods, Gandharvas, etc. For the Smriti says: "He who desires the place of the gods and Gandharvas shall certainly fall (down); but by desiring any other thing that is good he shall not fall; for there is no prohibition to it (such a desire). The text that expresses the rule of conduct is as follows: "There is only variety in desires; and absence of desires

is not to be seen anywhere (in any body). Hence one should eschew prohibited desires ; then he is said to be free from desires."

44. *(Only) to (the gods), the masters of knowledge, (its fruit belongs), on account of Sruti declaring that ; thus Atreya opines.*

The fruit of knowledge declared by such texts as, "He who knows Brahman attains to the highest (Brahman)" (Tait II-1), belongs to the gods only, who are its masters. The sage Atreya thinks thus from the Mâdhyandinâyana Sruti which runs as follows : "Whatever good thing these people do, that the gods only do ; whatever these people understand, that the gods only understand ; for all this belongs to the gods only ; and the master only enjoys the fruit, not he that is not the master, but (merely) does the work."

45. *Audulomi thinks that there is also fruit (benefit) accruing (to the soul), as in the case of sacrificial priests, because for their sake that (the acquisition of knowledge) is made through them (the souls) by them (gods).*

Just as in the sacrifice called Satrayaga, there is merit accruing to the priests also ; so there is a small fraction of the effect accruing to the souls (through whom the gods work for knowledge). Thus the sage Audulomi thinks for the reason that the gods work through the souls for their (souls') sake.

46. *The third of the views is that the souls are appointed as other (secondary) auxiliaries, as they (men) are appointed with regard to him (the king or preceptor) that owns them.*

The third view (is Badarayana's own). The souls are appointed as the other (secondary) auxiliaries of the gods in their work of imparting knowledge, etc., just as the people (subjects) are appointed as auxiliary to the king who rules the people ; or just as the pupils are to

the preceptor. And this is said in the Vârâha: "The duty of imparting right knowledge is imposed upon the gods by Vishnu; and it is enjoined upon them by scripture; and the chief auxiliary thereto is the preceptor (and next to him the souls form their auxiliaries); just as they (subjects) are correlated to the king in the act of protecting and the pupils are to the preceptor in the act of imparting knowledge. Therefore the souls obtain the fruit of study (knowledge, etc.); but the preceptors obtain a highly enhanced fruit; still more enhanced, it is said, is the fruit accruing to the gods.

47. *(The state of being an ascetic is superior to other states); but the passage concluding with the superiority of the householder refers to the gods, for they alone possess in full the virtues of the householder (and of the ascetic as well).*

(The householder is the most exalted of all in heaven; for in the Chandogya Upanishad the passage) winding up with the importance of the householder runs thus: "He who having completely rendered his service as a pupil to the preceptor enters on the life of a householder, and living in a hallowed tract of country, studies scripture; performs righteous acts and righteously begets sons and maintains his children and others, centres all his senses on the Supreme Being, refrains from killing life except in the holy acts of sacrifice and thus spends the whole of his life time,—he attains to the world of Brahman"; and further on it is stated in the same passage, "And he does not return, does not return" (Ch. VIII. 15.1). But this cannot be said (admitted); for the conclusion of the passage refers only to the gods who are perfect householders. Thus the Pautrayana Sruti says:

"And these gods are certainly the perfect householders and they are the perfect ascetics; for their sons do not inherit their property, nor do they ever give up their house (the householder's character). But they are desti-

tute of love, hate and covetousness; they have all enjoyments; they are all-knowing; and they do everything."

48. *Also because it is taught that the gods perform the duties of all the other Asramas (stages of life) as those of the ascetic condition.*

(They are superior to all those, that are in the different Asramas or stages of life). Not only the two stages (mentioned under the previous Sutra, but all the four stages are appropriately filled by the gods; for, it is taught in the Kauntharavya Sruti that the duties of all other stages are discharged by the gods, the ascetic condition being taken as typical. The Sruti runs thus: "The gods only are the Brahmacharins, the gods are the householders, the gods are the hermits just as they are the ascetics; they are of all castes and they are of all Asramas or stages, for they do the duties of all."

49. *(Scriptural knowledge is to be imparted) without exposing it; for there is reason for it.*

The duty of imparting knowledge is laid down in the Mathara Sruti thus: "He who studies this Vidya (scripture) indeed becomes fit to see Brahman; he shall freely impart it to men; as he imparts, so he becomes great;" and such knowledge, it may be thought, is to be imparted with due publicity, so that many may receive it; but such a view should not be held; for there is a reason (for its being kept from the public). In that case, (*i.e.*, if it be imparted in public, even the ineligible may happen to receive it, which is prohibited thus: "O Lord of the Vedas, do not deliver us into the hands of those thieves that hate the blissful Lord and (consequently) are our enemies, that are only addicted to food, etc. (the gratification of their senses), that are only fit to be in the dark hell of miseries in consequence of their wicked conduct; that deny the existence of this Lord and the other thing (the world); that only acknowledge something of no

description. On the other hand, O Lord of speech, always deliver us into those who by their calm devotion rejoice in the Lord, who are capable of (right) thinking, and perform duties irrespective of consequences, who bear in their heart the Ruler of the gods and who acknowledge none higher than the omnipresent Lord Vishnu" (Rv. II. 13-26). Another Sruti also says thus: "Vidya went to Brahma (Vayu) and said: Protect me, I am thy treasure, do not deliver me unto the unworthy, the perverse or the evil-spirited; but always deliver me unto him who is straightforward."

50. The seeing (or revelation) of Brahman may occur during the very life in which the means are completely accomplished if there be no obstruction; for that is seen from the Sruti.

The hearing (study), etc. conveyed by the following text are laid down as the means of direct knowledge: "Verily Atman is to be seen, to be heard, to be thought and to be meditated on;" and that, perception or sight, may rise in this very life when hearing, etc., are accomplished, provided there is no obstruction of the Karma that has begun to bear its fruits. This is seen from the Sauparna Sruti: "Having studied scripture for the knowledge of Atman, and having thought and meditated on Him, it is possible that the sight of the Supreme is obtained in this very life, provided that the *Prarabdhakarma* does not stand as obstruction; if it does, only having fallen upon some other life, he shall, by pursuing the same means (to the necessary extent), see the Lord." The Brihat Samhita has the following: "Undoubtedly endeavours must be made to that extent to which they are necessary for breaking open the prison of sins brought on by the bodily existence which has no beginning; for everybody must travel the whole distance (which separates him from the destination) before he

can reach it; and the perception of the Lord would only rise when the exertion is complete either in this or in another life. By exertion here is meant the study of Scripture, confirming what is studied by reasoning and deep meditation, as well as devotion to the Supreme Lord and to the preceptor and the worship, &c. of Hari; (only) by such endeavours the sight of the Lord is obtained."

51. *Similarly, the fruit of heavenly bliss (release) does not necessarily follow the life in which the sight (of Brahman) is obtained; (only) that being affirmed of him that has taken his stand on it (Brahman) (only) that being affirmed of him that has taken his stand on it (Brahman).*

Similarly, *i.e.*, only in the absence of Prarabdhakarma, immediately on casting off the body in which wisdom is obtained, heavenly existence is attained; but if there be (Prarabdhakarma), there are other lives to be lived. Hence release does not necessarily follow (the dawn of wisdom); for the following Sruti only emphasises the obtaining of release by him who has seen Brahman; (but it does not state that release follows the very bodily existence in which wisdom is obtained). The Sruti is: "If he has merit, surely he goes to Svarga; if he has demerit, surely be goes to hell; and having seen Brahman he *does* attain to immortality, having seen Brahman he *does* attain to immortality." The following is said in the Narayanadhyatma: "He who knows Brahman *does* obtain heaven, and there is no question about it; and he attains to heaven after the fall of the same body, if Prarabdhakarma is exhausted; if not, having gone through several births, he will at the end doubtless attain to heaven."

End of the Third Adhyaya.

FOURTH ADHYAYA.

FIRST PADA.

The enquiry into the fruit (of the direct perception of Brahman) is held in this Adhyaya.

This (first) Pada treats of the fruit which consists in the destruction of Karma. At first certain means which ought to be daily adopted and are in every way indispensable are discussed. The distribution of the Adhyayas and Padas depends upon the main subject intended to be treated of therein. Hence no objection (is seen in including incidental topics).

1. *The repetition (of hearing,* i.e., *study, etc., should be made; for (the precepts are given) more than once.*

The hearing (knowing,) etc., enjoined by the text, "Verily, Atman is to be seen, to be heard, to be thought and meditated on" (Bri. iv. 4/5), do not lead to the fruit by once performing them, as Agnishtoma and other (sacrifical acts) do; but the repetition of these is to be made, (*i.e.*, hearing, thinking, etc., must be constantly repeated *i.e.*, practised). For the precept is given more than once as in the following: "The Lord is that (most exalted Being), and the Lord is He who rules all and consists of wisdom; He is beloved of all; He is the subtlest; and all these belong to this Lord." (Ch. VI. 8/7).

2. *And on account of the indicatory circumstance.*

For the following and the like passages also indicate the necessity for repeated meditation, etc. "He (Bhrigu) performed the meditation......................and again ap-

proached his father Varuna" (Tait. III. 1-2) and so on. The Brihat Tantra says, "By those who are desirous of seeing Brahman, hearing (Sravana), thinking and meditation are to be invariably and daily practised."

3. Atman (Vishnu) is to be meditated on as the Lord; for the wise know Him and contemplate Him as such and instruct (their pupils accordingly).

It is indispensable that those who seek release should by all means instruct their pupils that Atman is the Lord and they (themselves) meditate on Him as such; for the wise understand Him thus: "I shall not think of another, I would know Atman only, I contemplate Atman; for Atman is my Lord." They instruct their pupils thus: "Meditate on Atman only as the Lord; know Him only as the Lord; do not think of any other thing; for He is (thy) Lord." This is said in the Bhavishyat Parvan: "By those that seek release the contemplation of Atman as the Lord should by all means be practised. A person should not forget at least this to do, though he may be beset with various difficulties." "The meditation that Vishnu is the Lord, taking the word Atman to be an attribute of the Lord, should be practised by all seeking release, and the instruction also should be similar. Abandoning this, no one can obtain release" (Brâhma).

4. In the case of the symbol, it should not be contemplated as Atman (the Lord); for He is not the symbol: (but He is in the symbol).

From a wrong notion that may be caused by the words of such texts as: "Meditate on Name as Brahman, &c.," (Ch. VII. 1-5), the symbol should not be identified with Brahman; but Brahman is to be contemplated as present in the symbol. And this is said in the Brahma Tarka: "From Naman to Prana both being

spoken of in the nominative case (as identical) the dull-witted may mistake and identify Naman, etc., with Brahman. Only the presence of Brahman in Naman and other symbols is meant to be declared by the passage. Accordingly the words in the nominative case are taken to be in the locative; for the nominative can stand for all the cases."

5. *Atman is to be contemplated as Brahman (the perfect); for (this) is the best, (i.e., to contemplate Him as perfect is the best means of gaining His perfect grace).*

In the Supreme Lord, the notion of perfectness should by every means be secured; for it is the most exalted attribute and the contemplation becomes thereby exalted. The following is said in the Brahma Tarka: "Certainly by all Vishnu is to be ever contemplated as Brahman (with the idea that He is perfect); for the word Brahman means 'greater or perfect'; His knowledge and meditation consist in knowing and thinking Him to be great; and of all things, only such knowledge and meditation would highly please the Lord. Hence that should by all means be secured. Whenever Atman is contemplated as the Lord, the attribute Brahman (the perfect) should be added to Atman; and on no account the attribute of perfectness should be omitted in the contemplation of Vishnu."

6. *And the gods should contemplate the limbs (of the Lord as their abode); for it is reasonable.*

The contemplation on the part of the gods of the members of the Lord as their source and abode is necessary to be made as declared in Scripture, *e.g.*, "From the eye the sun was born (Rv. X. 90.13)." As the various members are the place of their origin and their support and during release they have to enter into those members, it is but reasonable that they should contemplate in

that manner. The following is said in the Narayana Tantra: "Even in the case of a person whose mind is distracted owing to any grief or ill-health and who is consequently unable to contemplate the qualities of Brahman, the contemplation of Vishnu as Brahman (the perfect) should at least be always remembered (practised) and never to be given up; for in the attribute of perfectness all other qualities are admitted to be comprehended; and by the gods the several members of Vishnu, from which they sprang, should be contemplated. For the wise say that their release consists in their entering into those members and they are ever resting upon them. Hence such contemplation is especially necessary (for the gods)."

7. *The contemplatist shall (always) practise meditation (only) sitting: for (then only) it is possible.*

Though he may always contemplate the Lord, still he shall specially meditate on Him in the sitting posture; for then the distraction of mind being minimised, that is possible.

8. *And because it is meditation (uninterrupted continuity of thought).*

The Narayana Tantra has the following: "Contemplation is of two kinds, one of remembrance, the other of deep meditation. The former (the constant remembering of the qualities of Brahman) is fit to be practised always, the latter (deep meditation) is possible (only) in the sitting posture. Meditation is explained by the wise to be uninterrupted course of conscious states, and this is possible only for him who sits up (in complete wakefulness), but not for him who is lying in bed overcome by sleep, or standing or walking; for then distraction would necessarily set in. Meditation is far superior to (mere) remembrance; and this is beyond a doubt. Hence the

necessity for the sitting posture, especially the practice being meditation." Hence, it being meditation, (the necessity for the sitting posture, etc., is proved).

9. *And (the absence of mental distraction) depends also upon the body being in a state of rest.*

For the Brahmandapurana says; "If the body is at rest, there is rest for the mind also; if the body is in motion, (is restless), the mind too becomes restless."

10. *(Krishna and others) also have thus enunciated (it) in Smriti.*

"For the purification of self, he shall be engaged in meditation holding his body, head and neck erect and motionless, keeping his mind firm, directing his eyes to the tip of his nose and controlling them (the eyes) from straying in the various directions (*i.e.*, withdrawing his looks from all the cardinal points)," and so on.

11. *Meditation may be practised where, (when, etc.), concentration arises; for in that (in meditation or in knowledge), no difference is caused by particular spots, etc.*

Only in that place, at that time, in that condition, etc., he should be (and practise meditation) where concentration is possible. This is said in the Varahapurana: "He should resort to that place only, seize that hour only, place himself in that condition only, seek those comforts only, which are favourable to securing serenity of mind. For by time, place, etc., there is no peculiarity said to be wrought in meditation, but all enquiry about time, place, etc., is meant for making the mind serene."

12. *Meditation is to be practised until release is obtained; (for) even there (in heaven meditation is practised; for Sruti (says that).*

Until release is obtained, meditation, etc., should be practised. For the Sruti says, "O Venerable one, of

these wise men, he who till he departs from this body constantly meditates on the Supreme declared by the sacred syllable,—what world does he attain to?" (Pr. v. 1). The Sauparna Sruti says: "Till release let him always meditate on Him (the Lord); for even the released meditate on Him." The following is in the Brahmanda-purana: "One should study scripture till ignorance is removed, should think till the doubt as to reasonableness is removed; meditation should continue till the perception of Brahman rises; and the wisdom that has once dawned is never annulled. Even in the case of a person who has obtained wisdom, meditation is to be practised when his perception is interrupted. Likewise eternal and sincere devotion to the highest Brahman is necessary. This is followed as a rule of duty till entering into heaven; and it is practised thereafter by the released of their own accord."

13. On the attainment of the sight of that (Brahman), the non-clinging of the future sins and the destruction of the previous sins result, (as seen) from scriptural declaration to that effect.

On seeing Brahman (when Brahman is directly seen) the sins that may be committed thereafter do not cling to the wise; and all the previous sins that have become accumulated till the dawn of wisdom) become destroyed; for Scripture declares that as follows: "Here is a simile: Just as water does not cling (adhere) to a lotus-leaf, so to the person who knows Him thus the sinful action does not cling" (Ch. IV. 14.3). Again, "Just as a broom-stick or any fibre of cotton falling into fire becomes burnt up, so also all the sins of the wise are burnt up by the light of wisdom" (Ch. v. 24.3).

14. But in the case of fall there is the absolute non-clinging (as well as destruction) of the other (i.e., merit) also of the other.

for the Sruti says: "Whatever he does with knowledge and faith leading to the (perception of the) true (subject) of scripture, (the Supreme Being), becomes more efficacious (Ch. I. 1. 10). Another text says, "Indeed his work does not decay" (Bri. III. 4. 15). This is also said in the Bharata: "Even a small act of righteousness performed by the wise becomes great (is productive of great merit and results), whereas even a great act of righteousness performed by the ignorant is productive of no good."

19. Having exhausted the other two (Prarabdha merit and demerit) by actual experience, then (immediately) he attains to heaven.

Having by actual experience exhausted the consequences (*i.e.*, fruits) of both good and evil works which have begun to bear their fruits, he attains to Brahman. The term 'then' shows the invariable rule (that only after the reduction of these two sets of works, he attains to Brahman, and after that reduction there is nothing to delay the attainment). And this is said in the following text: "When the individual has spent out the consequences of the two sets of works that have begun to yield fruits, he is sure to attain to Brahman or go to the hell of darkness, and there is no occasion for doubt here. The decaying of both the series of Prarabdha works invariably begins even at the distance of the period of a hundred Brahmas and this is a fact beyond question."

End of the First Pada.

FOURTH ADHYAYA.

SECOND PADA.

In this Pada are treated how the gods obtain release and how they depart from the body.

1. *Speech (is withdrawn) into Mind, on account of this being seen (observed) and from the Word.*

Uma presiding over speech is withdrawn into Rudra presiding over Mind; for it is a matter of observation that speech is under the control of Mind; and the Sruti (Word) runs thus: "He understands those round him until his Speech is not withdrawn into Mind (Ch. VI. 15. 1). It is said in the Skânda: "By the wise, Uma indeed is called Speech and Rudra is called Mind; and he who knows this couple is not deprived of the blessing of wedlock."

2. *And from hence only, all (are retracted) in due order.*

'And from hence only,' *i.e.*, from the same scriptural passage it is clear all the gods are in due order withdrawn, as declared in the well-known Sruti: "Into Fire all the gods are withdrawn, and Fire into Indra, and Indra into Uma, and Uma into Rudra and likewise all the other gods in due order."

3. *That Manas (Mind) enters into Prana, from the subsequent (passage).*

From the subsequent statement which says: "Manas (is withdrawn) into Prana" the breath (Ch. VI. 15. 1), Rudra presiding over Mind enters into Prana *i.e.*, into Vayu (Brahma); and the Kaundinya Sruti says: "From

Vayu indeed, Rudra rises, into Vayu he is withdrawn, therefore they say that Vayu is the foremost of the gods."

4. *He (Prana) enters into the Supreme Lord (the omniscient Lord), as seen from the statements, etc., (as to Prana's) going to Him.*

He, Prana, enters into the Supreme Lord; for the text declares thus: "All go to Prana, Prana goes to the Perfect (Being); all the gods act after (are guided by) Prana; Prana acts after (is guided by) the Perfect; therefore they call Him the Prana of Prana (the Breath of breath)." (Another Sruti says): "The Prana enters into the Highest Deity." (This is also seen from the following Smritis): "All the gods (below Fire), when they are released from the effects of Karma enter into Fire and enjoy their blessings; so does Fire entering into Indra, Indra into Vayu, and he too entering into the Supreme Lord enjoys the blessings separately (conferred on him); but the measure of bliss ordained for each of them is on no account to become the portion of any other; consequently it is granted that the perfect bliss of the Lord cannot be (desired or obtained) by others; for the Sruti says: "O Vishnu no one has approached Thy glory, etc."

"The entering of Prana into Light is described by the wise to take place only by the way, for, it is not possible to suppose his entering into any other than the Supreme Lord, the cause of all," and so on.

5. *(The rest) enter into the elements, (as seen) from Scripture declaring that.*

The rest of the gods enter into the elements; for the Brihat Sruti says: "Into the elements the gods enter, the elements into the perfect Lord; but the Lord neither rises nor sets, He is but absolute, He stands in the middle (He stands in the centre of the heart)."

6. *They (the gods) do not enter into (only) one element; for the two texts show (that).*

Into only one element all the rest of the gods do not enter; for the texts declare thus: "Into Prithivi (Earth), Ribhus enter; into Varuna, Asvins; into Agni, Agnis; into Vayu, Indra, Soma, Aditya, Brihaspati (and others; and into Akasa (the sky) only the Sadhyas enter" Mahopanishad. "Mrityus enter into Prithivi (Earth); Waters into Varuna; Agnis into Agni; Maruts into Marut; and into Akasa Vinayakas"—Chaturveda Sikha. Hence it should be understood that the gods meant here are only those that are mentioned in the text: "Into Agni the the gods enter, etc."

7. *The intelligent Prakriti is not withdrawn into the Lord; for she is co-existent with the Person (the Lord) (in time and space), never subject to mundane bondage; and she is blessed eternally, but not in consequence of meditation.*

(The word 'Samanâ' used in the original is interpreted thus; "(She) to whom *Nâ* (the Supreme Being) is Sama (equal) in point of pervasion in time and space is Samanâ.

She is, by her very nature, immortal and eternally blessed; for Samsara (the state of embodied existence) never approached (assailed) her; and Brihat Sruti also says: "Two indeed are unassailed by Samsara, *viz.*, Prakriti and Parama (the Supreme Being); both these are eternally blessed, are of immutable essence, are present everywhere; on knowing these two, the soul is released. But by this, however, (it should not be supposed) they are both equal (in all respects).

8. *For, to enter into her (to be withdrawn into her) is said to be the beginning of Samsâra; (while to enter into Him is to be released from Samsara).*

This distinctly appears from the Sauparna Sruti which runs thus: "These two are equal, *viz.*, Prakriti and

Parama; they are of immutable essence, are present everywhere, and are eternally blessed; again these two are not equal, *viz.*, Prakriti and Parama; (for) the individual withdrawn into Prakriti goes to the Samsara; but he who is withdrawn into the Parama indeed attains to immortality."

9. *And the Lord is greater than She in point of subtlety and in the extent of qualities; (they are not equals); as seen from the Sruti announcing it.*

And the subtlety of Brahman is greater than that of Prakriti. The extent of the qualities such as knowledge, bliss, power, authority is (incomparably) greater in Brahman than in Prakriti, for the Tura Sruti says: "Prakriti is more subtle than all other things and the Supreme Lord is more subtle than Prakriti; knowledge, bliss, power and authority, and all other qualities are (infinitely) more extensive (absolutely perfect) in the Lord than in Prakriti."

10. *Hence, without prejudice (to the supremacy,* i.e., *the special attributes of the Lord, there is the aforesaid equality between Prakriti and the Lord).*

Hence, *i.e.*, as the equality and the absence of equality have been pointed out without any prejudice whatever to those that are His special attributes, (*i.e.*, His supremacy), the equality between Prakriti and the Lord obtains (as declared in Scripture). Accordingly the Bhavishyat Parvan says: "With regard to time and place, Prakriti is on an equality with the Supreme Lord. The absolute freedom from bondage is also common to both; but her freedom depends upon the Lord's grace; while the perfect Lord is absolutely free by virtue of His own nature. Further, she meditates on the Lord through eternity; the qualities of Prakriti and of the souls under the control of Prakriti are (both) ruled by

Vishnu, whereas the qualities of Hari are not limited by any other."

11. And to show the reason for this (such qualified equality) only, the Ushma-Sruti (proceeds).

And the reason for the equality (only limited) is seen from the following Sauparna Sruti; "Indeed this appears to be of two kinds that possessed of power to remain unperceived and that which is not possessed of such power. Of these, that possessed of the power is the perfect Brahman which they neither smell, nor see, nor hear, nor perceive. Then that which is not possessed of the power comprises Prakriti, (Prakrita) and other intelligent beings which they do or do not smell, see, hear or perceive."

12. If it be said that the equality with the Lord being denied of all, (Prakriti too cannot be on an equality with Him) it is to be denied; for the equality with the Lord is denied) of the individual soul.

From the following text, it may appear that the said equality of Prakriti is prohibited to be accepted: "This perfect Lord is indeed without an equal; for no other of this description is (ever) seen; (and) all these indeed are atoms, they are born and go to death; and they are indeed imperfect, while the Lord has no birth, no death and He is perfect" (Chaturveda Sikha). But the objection is to be rejected; for it is the equality with the soul that is denied in the text.

Whence (is this ascertained)?

13. (For) distinct is the statement (of equality and inequality) (in the texts) of some Sakhins.

"Then, therefore, those that are equals and those that are not equals are told; as well as those that are both equal and unequal. Now the equals are the manifestations of Brahman by whom creation, subsistence, des-

truction, order and activity are brought about; for it is all one; now those that are not equal, *viz.*, Brahmâ, Indra, Rudra, Prajâpati, Brihaspati and the rest of the gods, Gandharvas, men, fathers, Asuras and what else remains of the animate and the inanimate nature. Now that which is both equal and unequal. Indeed Prakriti is both equal and not equal to the Lord; for she is eternal, destitute of old age, and obedient to Him." Thus very distinct is the statement of equality, etc., of the Madhyandinayanas.

14. (And) this is also said in the Smriti.

In the Varaha Purana it is said, "Matsya, Kurma, Varâha and others are equals; for they are not different from Vishnu; Brahma and others are said to be non-equals; while Prakriti is both equal and not equal."

15. They (all the gods who have entered into the elements enter into the perfect Lord; for thus the Sruti declares.

Through Prana (Chaturmukha) all to the gods enter into the Supreme Lord; so says the Kausharava Sruti: "On being released from the body, all the gods enter into Prana, and then (along with him) enter into the Supreme Deity of inconceivable (glory)."

16. (For, of the released) there is no division (i.e., *there is oneness of will, purpose, etc.,) on account of statement (to that effect).*

The Gaupavana Sruti says: "These Gods having entered into the Lord become eternal; are of real desires and of real thoughts; and at their pleasure go everywhere, within and without." Thus from the above statement, it is plain that the desires of the released are real, because those desires are not different from (*i.e.*, they are at one with) the desires, etc., of that Supreme Lord of all. For the Sruti states thus: "My desire has proceeded from the desire of Vishnu, the destroyer of all; my will from the

will (of the Lord)" (T.A. III. 15·4). It is also said in the Brâhma: "The attribute of having real desires as well as real power possessed by the released is true only because they are at one (agree) with those of the perfect Lord; but nothing else (more) is predicated of them."

17. Then the lighting up of the top of His abode takes place; and by the path so lighted up the Giva departs by virtue of his knowledge (wisdom) as well as with the help of the memory of the path resulting from (forming part of) that (knowledge), and by the grace of Him that dwells in the heart, issues out by the Nadi which is in excess of the hundred.

At the time of departing, the top of the heart (of the wise) becomes lighted up; for the Sruti says: "Indeed of him (the departing wise), the point of the heart becomes lighted up" (Bri. VI. 4-2). The wise Giva goes out by the Nadi (vein) so lighted with the power obtained by the sight of the Lord, and also by virtue of the remembrance of the path to be travelled resulting from the knowledge of Brahman, which fact is conveyed by the following Smriti: "Remembering whatever form of being he leaves this body at the end, into that form he enters, being impressed with it through his constant meditation of the same form." (Gita VIII. 6). There is also the indication of such remembrance leading to the next form of being, (*i.e.*, state or birth) in the text: "But the preceptor will tell thee of thy path" (Ch. IV. 14.1).

And in the Adhyatma the following is said: "Along with Hari seated in the heart, and only by means of His grace, the passing upwards through Brahma Nadi takes place in the case of those who are devoted to meditating on Him only." "There are a hundred and one veins of the heart; one of them reaches to the crown of the head; through that, passing upwards (the Giva) reaches immortality; the others serve for the departing (of other souls) in different directions (to other worlds)" (Kath. II. 6.16).

the remembrance of the path, the departing soul certainly goes to Brahman or Moon; but this route is obtained only when such remembrance is secured at least in another life in the case of him who at death does not possess it."

End of the Second Pada.

FOURTH ADHYAYA.

THIRD PADA.

In this Pada, the route and that which is to be reached are described.

1. *(The departed wise goes to Brahman by the one path only) commencing with Light, on account of that being widely known (being distinctly stated in Sruti and Smriti).*

"They go to Light, from Light to the Day; from the Day to the waxing (bright) half of the month" (Ch. V. 10. 1). Thus Light is declared to be the first (that is reached)." When the wise person (soul) departs from this body, he reaches Vayu (called Pravaha)" (Bri. VII. 10.1). This text appears to say that the departed first goes to Vayu. (But) here the reaching of Light only is the first stage. The Brahma Tarka has the following: 'There are only two paths established, that which commences with Light for the passage of the wise, and that which commences with smoke for the passage of those who perform (sacrificial) acts, as conclusively known from a thoroughly sound enquiry into all the Vedas. Fire and Light are the two forms in which the deity Agni remains in the same city (region). The wise going to Brahman first reaches Fire and then Light before going to others; for the venerable one is in the same city in two forms; and Soma to be hereafter spoken of being the son of Agni, no inconsistency arises.

2. *From the absence and presence of particulars (in the texts) referring to the attainment to Vayu, it is concluded that Vayu is reached in the second stage.*

From Fire, he goes to Vayu; for the statement "He reaches Vayu" (Bri. VII-10-1) is a general one; and the following statement is specific; "He that has departed hence reaches Vayu as his second destination (stage); from Vayu he goes to the Day; and from the Day to the waxing half of the month."

3. *Varuna is (to be reached) above Lightning; on account of the connection above.*

The Kaundinya Sruti says: "He goes from the Months to the Year; from the Year to the region of Varuna; from the region of Varuna to that of Prajapati;" (while) the Gaupavana Sruti says, "He goes from the Year to Lightning; from Lightning to the region of Prajapati." (But the conclusion stated in the Sutra is distinctly seen from the following) Sruti showing the relation of the Varunaloka above to that of Lightning below. "There from Lightning he goes to Varuna; for by Lightning the world of Varuna is borne; in that world, beyond Lightning, the king Varuna shines bright free from evils (shines bright like pearls). He sits in judgement of truth and falsehood (right and wrong)."

4. *(The aforesaid Vayu is one called) Ativahika on account of the indicatory marks pointing to him.*

The Vayu that has been previously spoken of is only the Ativahika; it is so concluded from the circumstance of the soul's going to him in the earlier stage.

On what grounds?

5. *Though there may be doubt arising [as to who (which Vayu) is reached at first from the statements that Vayu is reached in an early stage as well as in a later stage, the earlier Vayu is the Ativahika Vayu and the later is the Chief], on account of this being established by the specific attribute to the later one.*

In the beginning the reaching of Vayu (stage) is spoken of thus; "He goes to Vayu" (Bri. VII.-10-1); and

also at the end it is spoken of thus in the Sruti : "The departed wise on his passage to the perfect Lord finally goes only to Vidyut. Vidyut is indeed Dyaus (Bharati). Then he goes to her lord Vayu and only by him he reaches Brahman."

The doubt arising thus, whether Vayu mentioned in the beginning is the Ativahika or Vayu mentioned at the end or whether the Ativahika is the Chief (Vayu), the specific attribute (the Lord of Vidyut) given to Vayu mentioned later on forces the conclusion that the earlier Vayu is only the Ativahika, (and not the chief Vayu). Accordingly the Brahma Tarka says ; " He that has departed from his body first goes to Light only, then to the son of (the chief) Vayu who is Ativahika by name, then to the Day, to the bright (first) half of the month, to the Northern progress, to the Year, to Lightning, to Varuna, to Prajapati, to the Sun, to the Moon, to Vaisvanara, to Indra, to Dhruva, to (the goddess) Bharati and then to the chief Vayu in due order, and by him (Vayu) he reaches (is led to the presence of) the Lord of lords."

6. *Thence the wise reaches Brahman directly from the Lord of Vidyut ; (for there is none between them) and Sruti says that.*

As statements are differently made in different parts (of scripture), it should not be supposed that there is one (more) to be reached beyond the chief Vayu before reaching Brahman ; for only by Vayu the Lord of Vidyut, Brahman is reached ; for the Sruti " He leads them to Brahman" (Ch. v. 10.2) declares the passage (of the wise) direct from Vayu to Brahman. So says the Brihat Tantra : " Only Vayu, the Lord of Vidyut, can lead him (the soul) to Brahman, and no other ; who else is of such power than Vayu, the ruler of all the organs (of sense)."

7. *Badari thinks that Vayu leads him (soul) to the effected*

Brahman (Chaturmukha), as the possibility of going to him (is seen from statements).

From the text, "He leads these to Brahman" Badari understands that Vayu leads them to the effected Brahman; for he thinks it reasonable that they reach only the effected Brahman, on the strength of such statements as the following in the Adhyatma: "Except the gods who can ever attain to the highest Brahman even if he have seen Brahman? (On the other hand) he is fit to attain to the world of Brahma."

8. *And on account of that being specified.*

"Though he may see the highest Lord, he reaches Brahma the four-faced, he reaches Brahma the four-faced." Thus it is specified in the Kausharava Sruti.

9. *But the statement declaring (the attainment to Brahman) proceeds only from proximity to that.*

But such statements as "He who knows Brahman reaches the highest Brahman (Tait. II-1)" only intend that ere long he would certainly reach the highest Brahman; (while in the first instance the departed reaches only the effected Brahman).

(If so), when?

10. *On the dissolution of all the effected (world), along with the Lord of that (effected world) and from him the soul reaches Para* (i.e., *Brahman) that is higher than the Four-faced, (as seen) from declaration (to that effect).*

From the Sauparna Sruti, "They indeed reach Brahma, and, as soon as this (effected world) passes away, go along with Brahma to the highest Lord," it is clearly seen that at the final dissolution of the world the souls along with Brahma the lord of the effected world go to Him.

11. *Also (as seen) from Smriti.*

The Smriti says: "At the end of Brahma's age of hundred years, when the dissolution of all effect takes

place, they all (having in the mean time been plunged in deep meditation) go to the highest Brahman, together with Brahma."

12. *Gaimini opines (that the soul is led to) the highest; for (the word Brahman in the text) primarily denotes Him.*

As the word Brahman is primarily attached to Brahman only, it should be held that Vayu leads the soul to the highest Brahman only. Thus Gaimini thinks.

13. *And on account of the sight (of Brahman having been attained by the souls).*

Further (Gaimini says) since Para Brahman is seen (by them, *i.e.*, the souls), (it is but reasonable that they go to the highest Brahman).

14. *Further (they had) neither the sight of, nor the purpose of going to, the effected Brahman.*

Further Gaimini argues: "There was neither the sight of Brahma (the effected Brahman), nor the purpose such as "May I reach the effected Brahman." And the Padmapurana says, "Whatever the individual meditates on during life and wishes to reach and sees with perfect satisfaction, that he attains to after death."

15. *Badarayana states that the text means that Vayu leads the Apratikalambanas to the highest Lord and the rest to the effected Brahman; for (otherwise, i.e., if either of the aforesaid views be absolutely taken, the objections stated would stand (unanswered); and (on account of the scriptural passage containing the word) 'Tatkratu' (declaring the Lord's love of order).*

"The body is called the symbol and those who obtain sight of Brahman only within it, but at no time of the pervading Brahman, are called Pratikalambanas (those that are fit to see Brahman only within the symbol). Those that do not require (the medium of) symbols are only a hundred of the gods, a hundred of the Rishis, a

hundred of the Kings, a hundred of the Gandharvas. And these are invested with special offices, and are capable of seeing Brahman everywhere; and the rest are never for it. But by endeavouring after what one is not eligible for, even that which is previously attained would be lost. Those that do not depend upon the symbol for perception (sight) directly go to Brahman; the rest having obtained the sight within their own body go to the world of Brahma; and during dissolution they go to the highest Brahman, only along with Brahma." From this passage in the Garudapurana and from the force of the objections to taking absolutely either of the views (advanced by Badari and Gaimini, it is clear that the text under question evidently means that Vayu, the Lord of Vidyut) leads Apratikalambanas (the gods) to Brahman directly.

(Further it cannot be said that the released may go to either as *they* choose; for the Lord is a lover of order). Accordingly Sruti says; " What he (the Lord) wills, the soul too desires; what the soul thinks to do, he resolves to do; what he sets his mind upon, he works for; thence he directly attains to it." (Bri. VI. 4.5). Here the work is the work of meditation. That Vayu leads the others, (*i.e.*, whose sight of Brahman is confined to their symbol or body) to the effected Brahman, is the opinion of the glorious Vyasa.

16. *And the Sruti shows the distinction (among the wise) or the eligible.*

The difference among the wise is declared in the Chaturveda Sikha thus: " The wise are of three classes, those to whom Brahman shines (reveals Himself) within, those to whom Brahman shines without and those to whom Brahman shines everywhere. The gods indeed are those who see Brahman everywhere; the Rishis within their self; and men only are those who see Brahman

without their self (in symbols, etc.)." Hence Badarayana's interpretation of the text, "He leads them to Brahman" becomes acceptable.

End of the Third Pada.

FOURTH ADHYAYA.

FOURTH PADA.

In this Pada the Sutrakara treats of the enjoyment (of bliss in heaven).

1. *Having reached (the highest Brahman), and without leaving (Him), in his (essential form), the wise enjoys blessings, as the Word (declares).*

For the Sauparna Sruti says: "He who knows Brahman thus, contemplates Him thus, sees Him thus, attains to Atman (the Supreme Lord) and along with Atman he enjoys all the choice things he likes." And the Chandogya text says: "Having reached the Highest Light, he issues forth in his essential nature (having cast off all physical bondage)." (VIII. 3.4). Another Chandogya text says: "Having crossed over (Avidya, &c.,) to that bridge, the blind ceases to be blind" (VIII. 4.1); here the crossing is certainly the crossing of the other, *viz.*, of the wordly existence, to reach that (the Lord). This is clearly shown by the Maudgalya Sruti: "Having crossed this abhorred and inauspicious river (of miseries), and having reached this bridge (the Lord), with that only he is pleased, is rejoiced and becomes blessed."

2. *It is the released (soul) (that is spoken of here); for (the enjoyments here described) are seen (to be worthy of him alone); (and he) is (plainly) seen (to be spoken of from the commencement of the passage).*

Only the released (soul) is spoken of here; for the Brihat Sruti distinctly shows that (as follows): "Day after day, during sleep, he enters into and

reaches the Lord; but he finds no pleasure, no rejoicing, no enjoyment of desired things; for he is then in the state of bondage; but when he is released and enters into Brahman, he has pleasure and rejoicing, and enjoys all that is desired.'

3. *The 'Highest Light' reached by the released is only Atman (the highest Lord); for the passage treats of him (Atman).*

By the term 'Highest Light,' (Paramatman the perfect self) only is spoken of; for He is the topic of the passage. The Brahmandapurana says: "The terms 'the highest Light,' 'highest Brahman,' 'the perfect Self,' etc., everywhere declare only Hari, but no other at all."

4. *The released soul has (some of the) enjoyments in non-division from those of the Lord; because that is observed (in Scripture, as in the world).*

Only those enjoyments which are in the experience of the Supreme Lord are partaken of by the released souls (also). For it is seen from the Chaturveda Sikha. Only those I hear, only those I see, only those I smell—those only, these souls having been released from this body enjoy; also from the Bhavishyat Parvan: "The released having attained to the perfect Vishnu enjoy but a small measure of the blessings enjoyed by the Lord, which does not form part of the Lord's essence; but they are never subject to the experience of anything other than that of bliss, etc."

5. *The released, only through the Lord's (person), enjoys the blessings; Gaimni opines thus, from the explanation (in Scripture), etc.*

Gaimini thinks that the souls that have become released on the dissolution of all material coats enjoy the blessings only through the Lord's person, (not by means of any gross or subtle body); for Mâdhyandinâyana Sruti speaks to that effect: "He who is thus devoted to

Brahman, having certainly abandoned this body and reached Brahman, through Brahman hears and only through Brahman enjoys all this." And Smriti also says: "The released takes (everything) with the hand of Hari; sees through the eye of Hari only; with the feet of Hari he walks; and this is the state of the released (that has attained to *Sayujya mukti*." Further it is seen from the reasoning presented in the Brihat Tantra: "Since the devoted is (during life) contemplating thus, 'I walk with the feet of Vishnu, I see with the eye of Vishnu, etc.,' it is but right that similar state results for the released (soul)."

6. *Audulomi thinks that the released enjoy blessings by their absolutely intelligent (and essential) personality; for they are of such essence.*

The released have their own separate body (separate from that of the Lord) consisting of simple (pure) intelligence and by that they enjoy their blessings. Audulomi thus opines on account of the released having such essential body as may be seen from the following Uddâlaka Sruti. "Having cast off all this non-intelligent material coat, he becomes simple intelligence; and continues to be such for ever; and this state the wise call RELEASE."

7. *It being also thus declared and the aforesaid views also being true, Badarayana sees no contradiction (between the two views).*

"He indeed becomes completely freed from this mortal frame and stands out in his pure intelligent person, then by that frame only, he sees well, he hears well, he thinks well, he understands well, and this state they call RELEASE." Thus in the Sauparna Sruti the enjoyment of blessings by the intelligent (and) essential body being declared, and what Gaimini has said being also a fact, Badarayana thinks that there is no contradiction between the two views. All this is said in the Narayanadhyatma:

"The souls during release are freed from the mortal frame and standing in their absolutely intelligent form, their organs of sense, etc. also consisting of the same pure intelligence, enter into the immutable Vishnu, do everything with their own members assisted by the members of the Lord's Person and enjoy the blessings in and out of Him, and actuated by His grace they go about and sport as they like."

8. *And (the enjoyment results) from mere wish, (as may be seen) from the Sruti declaring that.*

There is no necessity for making any effort to obtain the blessings, etc., on the part of the released; for this is shown by scripture (as follows): "If he desires the world of his fathers, by his mere will (wish) the fathers rise, etc." (Ch. VIII.—2—1).

9. *And for this very reason, (the released) is without any other ruler, i.e., other than the higher souls and the Lord.*

For the very reason that the released has real desires, (he is not under the control of any other than the Supreme Being and those released souls that are his superiors). The Varaha Purana has the following: "Of all the released the Supreme Lord Vishnu is doubtless the sole ruler,—equally of all from Brahman the four-faced down to men. Next to Narayana, from Prana to Naman (from Brahma to Usha) all are in regular order the lords of those below them; so also are the preceptors by whom right knowledge has been firmly implanted in them; and it is a fact beyond doubt that the released have no ruler over them other than the aforesaid."

10. *Badari considers that the released have no physical frame (and their enjoyment proceeds with the essentially intelligent body); for Scripture speaks to that effect.*

Badari says that except one of pure intelligence, the released have no other body; for it is said in the Kaun-

tharavya Sruti thus: "Indeed he then becomes destitute of body; and him that is without a body, pleasure and pain do not touch, with which indeed thisembodied being is afflicted."

11. Gaimini asserts the existence of a physical body (too), on account of alternatives declared (in the Sruti).

Gaimini thinks that there is also the other body (*i.e.*, other than the body consisting of pure intelligence) in the case of the released as optional assumption of such a body is spoken of in the Uddalaka Sruti thus: "He who thus knows the Supreme Lord, when released, sees Him, hears Him distinctly, with a lustrous body consisting only of intelligence or non-intelligent matter (Suddha-satva), everlasting or temporary; and thereby he becomes simply blessed and blessed only, and nothing that is not blissful touches him."

12. Hence (i.e., on account af both being facts as stated in Scripture) Badarayana accepts both the views, as in the case of the twelve days' sacrifice.

Just as the sacrifice extending over twelve days may be an (Ahina) Kratu as well as a Satrayaga, in the same way the enjoyment of blessings by the released may take place by means of an external body as well as by the body of pure intelligence identical with (each) self. Thus Badarayana judges.

And there is also reason (as shown below).

13. In the absence of an external body, it (the experience or enjoyment) may arise as in the Sandhya (the state of dreaming).

Sandhya is the state of dreaming as may be seen from the explanation given in the Sruti: "Sandhya is the third state, *viz.*, of dreaming" (Bri. VI-3-9).

14. When the external body is present, (i.e., is assumed by the Mukta at his will) (the enjoyment may take place) as in the state of wakefulness.

And this is said in the Brahmavaivarta : "Just as the experience (of pleasure, etc.) rises without any reference to a body in those that are in the state of dreaming ; so also in heaven the experience of bliss may arise without an external body ; or at their will the released may assume different bodies of lustrous character and cast them off after having enjoyed certain blessings as in the state of wakefulness."

15. *Their entering into a body is like the presence of the flame (in the wick), (is only for the enjoyment of blessings) ; for scripture shows that*

Though they enter a body, they light it up (with their own lustre) and enjoy only blessings that are the results of virtues (practised after the sight of Brahman) ; and are never liable to the experience of miseries, etc., just as the lustrous flame in a lamp, etc., consumes only the oil, etc., in it but not the soot, etc. For the Sruti declares thus : "For then, indeed, the soul has got over all miseries and become directly related to the Lord who is seated in the heart of all" (Bri. VI-3-22).

And it should not be supposed that the above statement refers to him that has attained to Svarga and other regions, on the strength of such texts as : "In the world of Svarga there is no fear whatever" (Kath I-12). For

16. (*The scriptural passage*) *has reference to either of the two states of sleep and release* ; *for* (*this*) *is evident.*

The text quoted above : "For then indeed, etc." refers either to the state of deep sleep or release ; (and accordingly) the text speaks of that (crossing the Samsara, *i.e.*, wordly existence). This is made manifest by the complementary passage thus : "Here (during this state) (the soul) being in the embrace of the Lord, the father ceases to be father ; the mother ceases to be mother...... he is not pursued by virtue, he is not pursued by sin (Bri. VI-3-22)." The Brahmavaivarta says : "Those that

have attained the final release (from corporeal existence), assume of their own accord luminous bodies and through them enjoy only pure pleasures and are never subject to miseries, etc. For they are rid of all miseries, as well as all undesirable merit together with demerit; and they are freed from all defects and consist only of intelligent essence, bliss, etc."

17. The released obtains all wishes except the power of (creating) the world, etc.

The text says: "He has become immortal and attained all his wishes" (A. A. II·5·4); still the text should be understood to mean that the release obtains all wishes other than those regarding the creation of the world, etc."

Why (this exception)?

18. And because Giva (the soul) is the topic of the passage and is far away from (such power).

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Vârâha: "There arises no wish in the released for obtaining bliss more than what is allotted to each of them or for creation and other activities; all other wishes they realise; for they never possess such high capability with regard to anything. Even though he may be a released soul, he does not obtain anything beyond his fitness, nor would he desire such a thing."

19. If it be said that from direct declaration (express statement) the souls possess also the power of creation, etc, it is to be denied; for (in that text) only Brahma who stands as ruler among the officiating gods, is spoken of.

"He who knows them (the four forms of Narayana) knows Brahman, (and) to this (Brahma who knows them) all the gods (in heaven) pay their tribute (bear their offerings") (Tait. VI). Thus the rulership of the world

being expressly declared of the released, it may be supposed that every released soul attains to absolute power; but this supposition cannot be maintained; for in that text it is Brahma, the four-faced, the ruler of all the officiating gods that is spoken of.

The following is in the Garuda: "Some meditate on the imperishable Lord Hari, the glorious and perfect Lord of all, as the Atman (Lord) only and attain release here; and these have no passage (through the Brahmanadi) and stay only here; some in the Antarikshaloka, some in Svarga, some in the Maharloka, some in the Janaloka, some in the Tapoloka, and some in the Satyaloka; some others of great wisdom go to the sea of milk; and they in the order of their rank and increasing measure of knowledge take their places nearer to Brahman; some dwell in the same sphere; (some) obtain similar forms; some stay always by the side of the Lord; some are always in the embrace of the Lord. In all places beginning with the Earth to the Sea of Milk where the glorious Person named Narayana seated upon Ananta (the serpent) is present, there are human souls of the four different classes (Varnas, as well as of the four Asramas); there are the Rulers of the earth, musicians attending upon men, the gods, the fathers called the Chiras and Ajanajas, Karmajas, (those that have attained to the state of being gods by virtue of their holy acts); the gods that preside over the twenty-five principles (Tattvas), the Lord of Sachi, Rudra, Brahma —all these are in their regular ascending order, one over another; in eternal bliss, in enjoyments, in wisdom and in other excellences, all of them differ from each other, the one above having bliss, etc., hundred times what the one below enjoys. Those that are higher in the scale are worshipped by those below; and by all of them the four-faced is worshipped and they have each a con-

trol over those below as they had (in the gross universe, before. Those that are fit for Sayujya (entering into the Lord's Person and enjoying the blessings by means of the Lord's members), enter into the Supreme Lord and at will issue forth, assume either intelligent forms or material bodies and enjoy all blessings except a few. Thus the state of the released in heaven is clearly explained to thee."

20. *And (they have) no control over the effected world; for thus (scripture) declares.*

The released have not the duty of ruling the effected world; for the text says: "They are not concerned with the conduct of the world where the cycle of mortal beings is at work" (Ch. IV. 15. 6). This is said also in the Vârâha: "Even in heaven the gods continue to possess their authority (to be in their respective rank); and to the four-faced who is released, they all as before carry their offerings; and along with him all the gods carry the offerings with intense devotion to the Supreme Lord; and the released have no control over the effected world, where there are others in their stead appointed by the same Lord to do their duty."

21. *(Scripture) declares the permanency uniform experience through eternity (of the blessedness) of the released, thus do the Perception of the wise and Inference show.*

Scripture says that the released is meditating on the Lord thus: "He remains singing this psalm," (Tait. III. 10), and there is neither increase nor diminution of bliss, etc., enjoyed by the released; on the other hand their state of blessedness is the same unchanging one through eternity. This is said in the Jâbâla Sruti: "And this released soul who has attained to Brahman in this world of heaven has no birth, no death, no decrease, no increase, but he is always in the same unshaken state of blessedness, always seeing Brahman as the highest, and contem-

plating Him as his Lord; and of him who thus sees and contemplates Brahman for ever, their is neither increase nor decrease;" also in the Mokshadharma: "That is heaven having attained to which the soul has no death, no birth, does not decrease or increase." Moreover there is the authority of Direct Perception of the wise and of Inference by others as to the absence of causes that could change the released. Accordingly the Brahma-Vaivarta says: "The released never undergo either increase or decrease; for that is known to be true from the perception of the wise and the inference drawn from the absence of the causes of change; and the contemplation of the Supreme in that world is but eternal bliss; it is not the means to an end; for there it does not proceed from fear of evil; therefore it is but the end."

22. *And on account of (the Sruti containing) the indicatory circumstance, viz., the uniformity of experience in all the blessings enjoyed, (there exists no cause of increase or decrease of the blessedness of the released).*

Further there is nothing against the unchangeableness of the heavenly state from the variety of enjoyments; for amidst all the variety of enjoyments, the equality, *i.e.*, the unchangeableness of the released is distinctly pointed out by the Sruti thus: "Having entered into this blissful Lord, he has no birth again, no death, no decrease, no increase, eats what he likes, drinks what he chooses, sports as it pleases him or ceases to do anything at his will." (Tait. V. II. 8). The Kurma Purana says: "That the released have no increase or decrease is the rule; any occasional peculiarity, however, is not denied of them." The Narayana Tantra has the following: "The change of increase and decrease like the ebb and flow of a current does not in any respect occur in the state of the released; nor is there anything undesirable in it at any time; and there is absolutely no touch of misery; for

bliss only shines upon them for ever. However there may be peculiarity in the different particulars of blessings enjoyed ; (while the consciousness of being blessed is *one* throughout)."

23. (*Of the released there is*) *no returning, according to the Word, no returning, according to the Word.*

"(He who thus spends the whole of his life time attains to the world of Brahman) and he does not return, does not return." (Ch. VIII. 15. 1). "(In the world of Vishnu he attains to immortality and) having obtained all the blessings wished for enjoys them for ever, enjoys them for ever, enjoys them for ever (AA. II. 5. 1-15)." From these and other Srutis, (non-return of the released to the corporeal existence becomes established).

Reverence be to Vishnu who is perfect in all excellences, wisdom, bliss, etc., who is my preceptor, who is always and in every way most beloved of me.

Of (the god) Vayu (the Lord of breaths) whose three blessed forms are distinctly spoken of in the words of the Vedas, whose essence is pure strength and wisdom, is the support and activity of the world, is highly worshipful, and is ordained to manifest itself only thus (*i.e.,* without any diminution of power, etc., in his avataras),—of such Vayu the first manifestation is that which bore the words of Rama (to Sita) ; the second, that which proved the ruin of (the Kuru) forces ; and the third is Madhwa by whom indeed this Bhashya is produced showing the Supremacy of Hari.

[The eternally blessed and perfect Hari be ever gracious to me ; reverence to Him, reverence to the Glorious Lord Vishnu.]

FINIS.

ERRATA.

Page	Line	For	Read
6	27	shall, consider	shall consider
11	16	dieties	deities
13	2	Scripture because	Scripture, because
15	21	to it	to it,
,,	35	Datta Durvasa	Datta, Durvasa,
16	19	Hiin the Atman	Him, the Atman
19	18	Food a	Food as
20	28	and but	and, but
25	10	Askasa	Akasa
,,	17	Supreme	Supreme,
,,	26	terms	terms,
26	1	as, thou	as thou
,,	21	lighl	light
,,	22	for	far
27	27	and different	and as different
28	11	oblative	ablative
,,	15	region	regions
32	21	as the agent.	as the agent,
36	18	attributes	attributes,
37	1	to be pleased	to be pleased,
39	26	Brahman, only	Brahman only
41	7	text say	text says
,,	15	inconsitent	inconsistent
44	27	Brahman)	Brahman,
46	14	Perana	Purana
48	3	Badari,	Badari
,,	11	Bhahman	Brahman
49	21	Badrayana	Badarayana
50	5	resort.	resort,
,,	18	expiation	expatiation
,,	26	Creator	Creator, who is admitted such
53	29	inconceiveable	inconceivable
55	10	Lord	Lord,
56	2	Bramapurana	Brahmapurana
59	5	that that	that
,,	20	Atman" Ch. IV. XV. 1); so he said,	Atman; so he said" (Ch. IV. XV—1).

ERRATA.

Page	Line	*For*	*Read*
59	31	about,	about
61	10	light ; all	light, all
63	9	Sutarakara	Sutrakara
66	32	of gods	of the gods
67	17	is a not	is not
69	8	consequently Satyakama	consequently that Satya-kama
,,	18	open, if	open if
70	2	impelling	the impelling
71	22	and form	and form,
,,	30	it is not	He is not
72	20	Brahman	Brahma
80	28	word	world
84	8	stupifies	stupefies
,,	15	admissable	admissible
87	15	hence	hence,
90	13	refused	refuted
,,	19	the Sutras.	the Sutras,
,,	32-33	only when......would be	when......would be only
92	4	also, the	also the
,,	7	maker that	maker, that
,,	23	existence, with	existence with
93	17	Surti	Sruti
94	18	because......none	(because......none)
95	11	concealed, in	concealed in
97	34	at it	at them
99	25	Supreme Being	Supreme Being,
100	20	finger it	finger, it
102	25	who the wise	who, the wise
103	33	estasy	ecstasy
105	17	is Supreme	in the Supreme
,,	19	by whose	at whose
,,	32-33	proving	prove
109	8	Himself destitute	Himself, destitute
,,	24	objcet of	objects of
110	1	open	*i.e.*, open
,,	9	agency as	agency of
111	1	thoroughly being	being thoroughly
,,	6	Smrits	Smritis
112	34	as on,	as on
113	13	with the parts	of the parts
,,	,,	whole)	whole
115	9	consistent in	consistent with

ERRATA.

Page	Line	*For*	*Read*
116	31	not final	not-final
119	13	contradictcr	contradictory
121	16	Brahma,	Brahma
125	19	Viriucha	Virincha
126	20	that limit	such limit
,,	31	Gods	gods
127	15	destructible, the	destructible and the
129	32	senses	sense
130	23	mentton	mention
133	34	(Intellect)	(Intellect),
139	9	Vishnu only	Vishnu only,
142	21	or end	or end,
143	25	both	both,
,,	30	strength but	strength, but
146	18	Souls'	Soul's
154	16	senses	sense
157	32	be but	be, but
159	10	control, of	control of
163	32	breaths	breaths)
173	32	condact	conduct
175	34	blesset	blesses
176	7	be, seen	be seen
178	6	four-paced	four-faced
187	19	should not be	should be
193	14	fully permited to be	permitted to be fully
,,	24	Rishis	Rishis,
200	23	Padma puranahas	Padmapurana has
215	31	Of	of
217	33	becomes,	becomes
219	4	leigible	eligible
220	10	Souls and	Souls, and
231	3	he	the
256	2	into	unto
257	24	surely be	surely he
265	18	enhance	enhanced
272	25	Gods	gods
273	34	serve for......departing	are for......departure
290	12	the release	the released
292	23	uniform.....	(uniform......eternity)
293	2	their is	there is